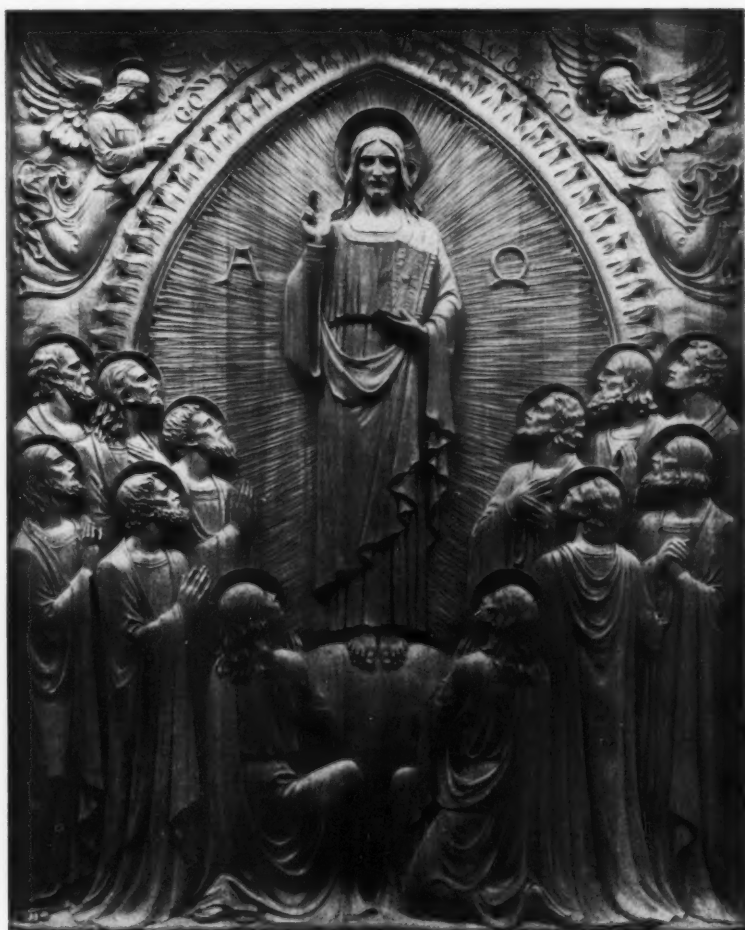


The Cathedral Age

~ SPRING ~
1937



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VOLUME XII

Spring, 1937

NUMBER 1

EDWIN NEWELL LEWIS, *Editor*

ELISABETH ELLICOTT POE, *Associate Editor*

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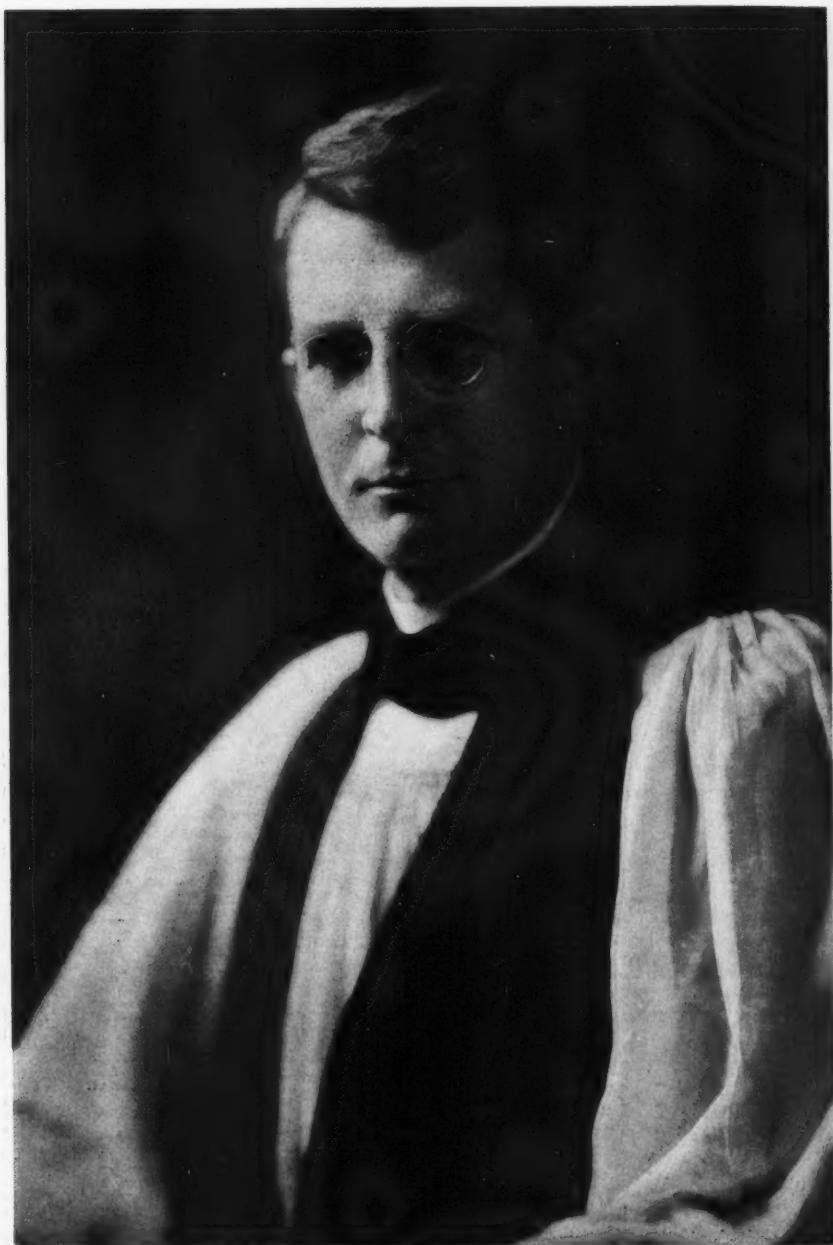
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THE VERY REVEREND NOBLE CILLEY POWELL, D.D.
Dean of Washington Cathedral and Warden-Elect of the College of Preachers

The Cathedral Age

Spring, 1937



Installation of the Dean

By the Editor

To the Members of the National Cathedral Association:

MY DEAR FRIENDS:

Through the pages of THE CATHEDRAL AGE you are all invited, in imagination, to attend the office for the installation of the Very Reverend Noble Cilley Powell, D.D., as Dean of Washington, held in the Cathedral of St. Peter and St. Paul in the city and diocese of Washington on the Feast of the Ascension, May 6, A. D. 1937, at 4 P. M. These words are quoted from the order of service which would have been handed to you by the ushers as you entered the Great Choir on that afternoon.

Long before the procession began to move, all of the seats immediately facing the Sanctuary were filled by friends of Dr. Powell from Emmanuel Parish in Baltimore and from St. Paul's Church in Charlottesville, where his previous ministry had been exercised, members of the National Cathedral Association in Washington, leaders of the Women's Committees from fifteen states, and other worshipers who had come to participate in this service of historic significance.

"It was the most beautiful and impressive religious service I had ever attended," was the comment of one of the laymen from Baltimore when he telephoned Dr. Powell on the following day.

Approximately 150 people joined in the procession, which formed in the corridors adjoining the Bethlehem Chapel under the direction of the Reverend F. Bland Tucker, Rector of St. John's Church, Georgetown, who was the new Dean's classmate in the Virginia Theological Seminary, the Reverend Edward S. Dunlap, and the Reverend Raymond L. Wolven, Chaplain to the Bishop of Washington. First came the crucifer bearing aloft the golden Abyssinian Cross which Emperor Haile Selassie of Ethiopia presented to Washington Cathedral in recognition of prayers that were offered in the Bethlehem Chapel on the day

of his coronation. The boys and song men of the Cathedral choir were followed by thirty-five Seminarians from Alexandria in their vestments, all eager to show appreciation of the honor about to be conferred on their fellow alumnus.

Behind these young leaders of the Church of the future came the Reverend Frederick Brown Harris, D.D., Pastor of the Foundry Methodist Church, and the Reverend William L. Darby, D.D., Secretary of the Washington Federation of Churches, representing clergy of other communions. The visiting clergy included more than fifty from Maryland, Virginia and other dioceses outside of Washington, immediately followed by approximately the same number of local clergy representing parishes, chapels and missions under the jurisdiction of Bishop Freeman.

Lay members of the Chapter in procession were C. F. R. Ogilby, Esq., Secretary of the Chapter; Corcoran Thom, Esq., Treasurer; Lloyd B. Wilson, Esq., President of the Chesapeake and Potomac Telephone Company; and the Honorable William R. Castle, LL.D., D.C.L., former Undersecretary of State and President of the National Cathedral Association. The Cathedral Council was represented by the Reverend William Adams Brown, D.D., for many years Roosevelt Professor of Theology in the Union Theological Seminary in New York City.

Dr. Powell walked between Canon Anson Phelps Stokes, D.D., LL.D., for many years Secretary of Yale University, and Canon ZeBarney T. Phillips, D.D., S.T.D., LL.D., Rector of Epiphany Parish and Chaplain of the United States Senate. Behind these three came the Right Reverend Julius W. Atwood, D.D., retired Bishop of Arizona, and the Right Reverend Philip M. Rhinelander, D.D., LL.D., D.C.L., Warden of the College of Preachers and member of the Cathedral Chapter. The Bishop of Washington was preceded by his Chaplain, bearing the pastoral staff.

The procession moved from the Cathedral Crypt, through the May sunshine, up the South Transept steps into the Cathedral as the choir and congregation sang:

"All hail the power of Jesus' Name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all!"

At the time appointed the Canons and the lay members of the Cathedral Chapter took their places in the Choir. The Bishop stood on the highest step before the Altar and the Dean took his place on the south side of the Presbytery. The Bishop then pronounced:

Dearly Beloved in the Lord, we are assembled for the purpose of installing the Very Reverend Noble Cilley Powell, Doctor in Divinity, into this Cathedral Church as Dean of the same; and we are possessed of the vote of the Bishop and Chapter that he has been so elected. But if any of you can show just cause why he should not be so installed, we proceed no further, because we would not that an unworthy person should minister in this high office.

Then the Secretary of the Chapter read the Certificate of Election, as set forth by the Bishop and Chapter.

The Dean was then presented to the Bishop by the Canons residentiary in the following terms:

Reverend Father in God, in the name of the Chapter of the Cathedral Church of Saint Peter and Saint Paul, I present unto you the Very Reverend Noble Cilley Powell, Doctor in Divinity, to be installed and inducted into the Deanery of this Cathedral Church.

The Choir then sang

Te Deum Laudamus to music by Dr. Stanley Marchant.

This being ended all but the Bishop knelt and he said:

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Then the Bishop and the People said The Lord's Prayer.

After which the Bishop said:

O Lord, save this thy servant;

People. Who putteth his trust in thee.

Bishop. Send him help from thy holy place;

People. And evermore mightily defend him.

Bishop. Let the enemy have no advantage of him;

People. Nor the wicked approach to hurt him.

Bishop. Be thou to him a strong tower;

People. From the face of his enemies.

Bishop. O Lord, hear our prayer.

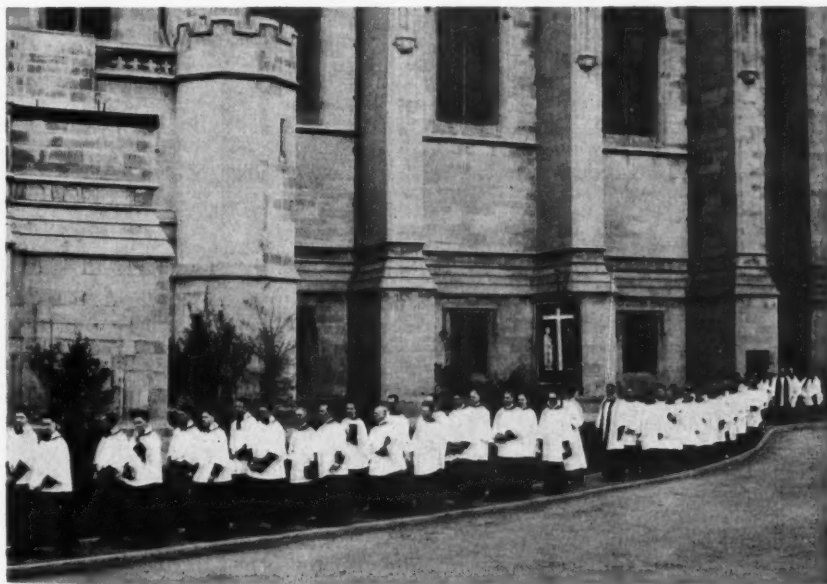
People. And let our cry come unto thee.

Bishop. The Lord be with you.

People. And with thy spirit.

Bishop. Let us pray.

Grant, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we



Harris & Ewing

"BRING FORTH THE ROYAL DIADEM AND CROWN HIM LORD OF ALL!"
Cathedral Choir and Virginia Theological Seminary students led the procession, singing Ascension Day hymn of praise.

may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

Have mercy, we beseech thee, O Lord, upon thy servant Noble, and direct him according to thy clemency into the way of eternal salvation, that by thy gift he may desire such things as please thee, and all the things that please thee he may with love perform; through Christ our Lord. *Amen.*

Then the Bishop and congregation responsively sang Veni Creator Spiritus:

Come, Holy Ghost, our souls inspire;
And lighten with celestial fire.
 Thou the anointing Spirit art,
Who dost Thy sevenfold gifts impart.
 Thy blessed unction from above
Is comfort, life, and fire of love.
 Enable with perpetual light
The dullness of our blinded sight.
 Anoint and cheer our soiled face
With the abundance of Thy grace.
 Keep far our foes, give peace at home:
Where Thou art guide, no ill can come.
 Teach us to know the Father, Son,
And Thee, of both to be but One;
 That, through the ages all along,
This may be our endless song:
 Praise to Thy eternal merit,
 Father, Son, and Holy Spirit. *Amen.*

Here all rose up and the Dean made the following declaration, standing in the gate of the Sanctuary, and looking upon and touching the holy Gospels:

I, Noble Cilley Powell, Dean of this Cathedral Church, do declare that I will be faithful to this Church of Washington, and to the Bishop and Chapter of the same. I will observe and keep the Constitution, and all the statutes, regulations, ordinances, rules, and customs of the same, published or hereafter to be made and published by lawful authority, and will cause them to be observed and kept by others.

I will support the burdens of my said office and stall.

I will be ready at all times with my presence and counsel to assist the Bishop, as his Vicar for Administration, when and where he shall reasonably require this of me, and I will bear my part willingly and gladly, and will personally be forward in promoting the good works of this Church and Diocese.

I will spare no effort to make this Cathedral Church a House of Prayer for all people, for ever free and open, welcoming all who enter its doors to hear the glad tidings of the Kingdom of Heaven, and to worship God in spirit and in truth.

I shall earnestly endeavor to make it to the City and the Nation a witness for Jesus Christ, the same yesterday, today, and forever; and for the Faith once for all delivered to the Saints; and likewise a place for the faithful ministration of Christ's Holy Word and the Sacraments, which, according to his own divine ordinance, is to continue always, even unto the end of the world.

I shall steadfastly labour here to maintain and develop the four-fold work of Worship, Missions, Education, and Charity, as essential elements in the tasks and aims of a Cathedral Foundation.

I shall diligently seek to promote peace, unity and love, as in this Cathedral Church, so also in the Holy Catholic and Apostolic Church of Christ in this Nation, and throughout the world, in the spirit of our Lord's petition, that we may be one even as he and the Father are one, and of the Anglican Basis of Church Unity, recognizing these four foundations for the reunion of Christendom, Holy Scripture and Apostolic Creed, Holy Sacrament and Apostolic Order.

Finally I shall endeavor by God's help to order myself in lowliness, patience, and love, and to persuade others to walk in the same ways. Amen.

After this the Bishop, accompanied by the Canons Residentiary, conducted the Dean to the stall appointed for his office, placed him in it and said:

I, James Edward Freeman, Doctor in Divinity, Bishop of Washington, and President of the Chapter of this Cathedral Church, by virtue of the authority of said Chapter, do install and induct you, the Very Reverend Noble Cilley Powell, Doctor in Divinity, duly and lawfully appointed Dean of this Church, into the real, actual and corporal possession of the Deanery of said Church, together with all the rights, duties and privileges thereunto appertaining. And I charge you, as the Bishop's Vicar for Administration, to see to it that you, and the other officers of this Cathedral duly observe and keep its Constitution, statutes and customs in the spirit set forth by our Lord in the tenth Chapter of the Gospel according to St. Matthew. Likewise I appoint this Chapter for your special lection, and bid you read, mark, learn and follow it.

The Lord preserve thy coming in and thy going out from this time forth for evermore. Amen.

The Bishop and Canons returned to their appointed places, while the Choir sang this anthem, the music by Sir Walford Davies:

God be in my head, and in my understanding;
 God be in mine eyes, and in my looking;
 God be in my mouth, and in my speaking;
 God be in my heart, and in my thinking;
 God be at mine end, and at my departing.

Old Sarum Primer.

Here the Dean, kneeling in his stall presented his supplication, for himself, all the Congregation also kneeling:

O Lord my God, I am not worthy that thou shouldest come under my roof; yet thou hast honoured thy servant with appointing him to stand in thy House, and to serve at thy holy Altar. To thee and to thy service I devote myself, soul, body, and spirit, with all their powers and faculties. Fill my memory with the words of thy Law; enlighten my understanding with the illumination of the Holy Ghost; and may all the wishes and desires of my will centre in what thou hast commanded. And, to make me instrumental in promoting the salvation of thy people, grant that I may faithfully administer thy holy Sacraments, and by my life and doctrine set forth thy true and lively Word. Be ever with me in the performance of all the duties of my ministry; in prayer, to quicken my devotion; in praises, to heighten my love and gratitude; and in preaching, to give a readiness of thought and expression suitable to the clearness and excellency of thy holy Word. Grant this for the sake of Jesus Christ thy Son our Saviour. Amen.

Then the Bishop arose and said:

The Lord be with you.
 And with thy spirit.
 Let us pray.



Harris & Ewing

THE DEAN WAS PRESENTED BY THE CANONS RESIDENTIARY

Canon Anson Phelps Stokes on the left and Canon ZeBarney Thorne Phillips, Chaplain of the United States Senate, on the right; Dr. Powell walked between them.

Almighty God, the dispenser of offices, and giver of all good things, who hast been pleased to institute divers administrations for the well governing of the Churches, we humbly beseech thee, that thou wilt vouchsafe to furnish with

the protection of thy grace this thy servant, Noble Cilley Powell, deputed to the administration of the Deanery of this Cathedral Church, and grant that thy Holy Spirit, the bestower of heavenly gifts, may so be with him that with the increase of his honour may grow the fruits of his righteousness. Let him be an example and pattern of uprightness, faithfully executing the ministry assigned to him, and grant him so to direct the ministers of this Church, that together with them he may attain to thine eternal kingdom; through Christ our Lord. *Amen.*

O Father Almighty, who didst found thy Church to show forth thy truth and thy love unto all nations; Open thine eyes day and night, and let thine ears be attent unto the prayers that are made in this house, upon which thy Son's Name hath been set. Be favourable and gracious unto Sion, build thou the walls of Jerusalem. Make this Cathedral a witness for Christ and his Church in this nation, and for all people a house of prayer, and of grace, and of light; yea, give penitence and pardon, comfort and peace, we beseech thee, to all who come hither. Send forth from this place faithful messengers to go before thy face to prepare thy ways, to loosen the bands of wickedness, to undo the heavy burdens, to break every yoke, and to let the oppressed go free. And bring us all at last to dwell with thee in thy Temple eternal in the heavens; through Jesus Christ our Lord. *Amen.*

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and didst command him earnestly to feed thy flock, and madest thy Apostle Saint Paul a choice vessel to bear thy Name before the Gentiles; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word and the People obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

The Choir and Congregation joined in singing:

God of the prophets! Bless the prophets' sons:
Elijah's mantle o'er Elisha cast;
Each age its solemn task may claim but once:
Make each one nobler, stronger than the last!

Anoint them prophets! Make their ears attent
To thy divinest speech; their hearts awake
To human need; their lips make eloquent
To assure the right, and every evil break.

Anoint them priests! Strong intercessors they
For pardon, and for charity and peace!
Ah, if with them the world might pass, astray,
Into the dear Christ's life of sacrifice!

Make them apostles! Heralds of thy cross,
Forth may they go to tell all realms thy grace:
Inspired of thee, may they count all but loss,
And stand at last with joy before thy face. *Amen.*

*Then all knelt and the Dean pronounced The Benediction.
The recessional hymn was:*

Ye watchers and ye holy ones,
 Bright seraphs, cherubim and thrones,
 Raise the glad strain, Alleluia!
 Cry out, dominions, prince-doms, powers,
 Virtues, archangels, angel's choirs,
 Alleluia, Alleluia, Alleluia, Alleluia!

+ +

Announcement of Dr. Powell's Election

The Bishop of Washington authorized the following statement on February 5th:

"I am happy to announce that the Reverend Noble C. Powell, D.D., Rector of Emmanuel Church in Baltimore, has accepted election by the Cathedral Chapter as Dean of Washington Cathedral and Warden of the College of Preachers.

"Dr. Powell does not come to Mount Saint Alban as a stranger. He has been associated with the College of Preachers as student, adviser and teacher for some ten years. His deep and sympathetic understanding of the Cathedral and its allied institutions, especially the College of Preachers, fits him in a peculiar way to undertake the large responsibilities that are being conferred upon him.

"Dr. Powell's long experience as Chaplain of the University of Virginia, of which he is an alumnus, together with his six years as Rector of one of the leading churches in Baltimore, have disclosed his rare gifts as an administrator, as a preacher and as a leader. Among the younger men of the ministry, he occupies a conspicuous and commanding place.

"He will not only assume his full obligations as Dean of the Cathedral and as Warden of the College of Preachers, but I am sure he will quickly become a factor both in the life of the diocese and city of Washington. My long continued fellowship with him has endeared him to me and has confirmed my confidence in both his capacities and his high consecration."

In commenting upon the Reverend Dr. Powell's appointment, the Right Reverend Philip M. Rhinelander, D.D., LL.D., former Bishop of Pennsylvania, who has been Warden of the College of Preachers since it was established, said:

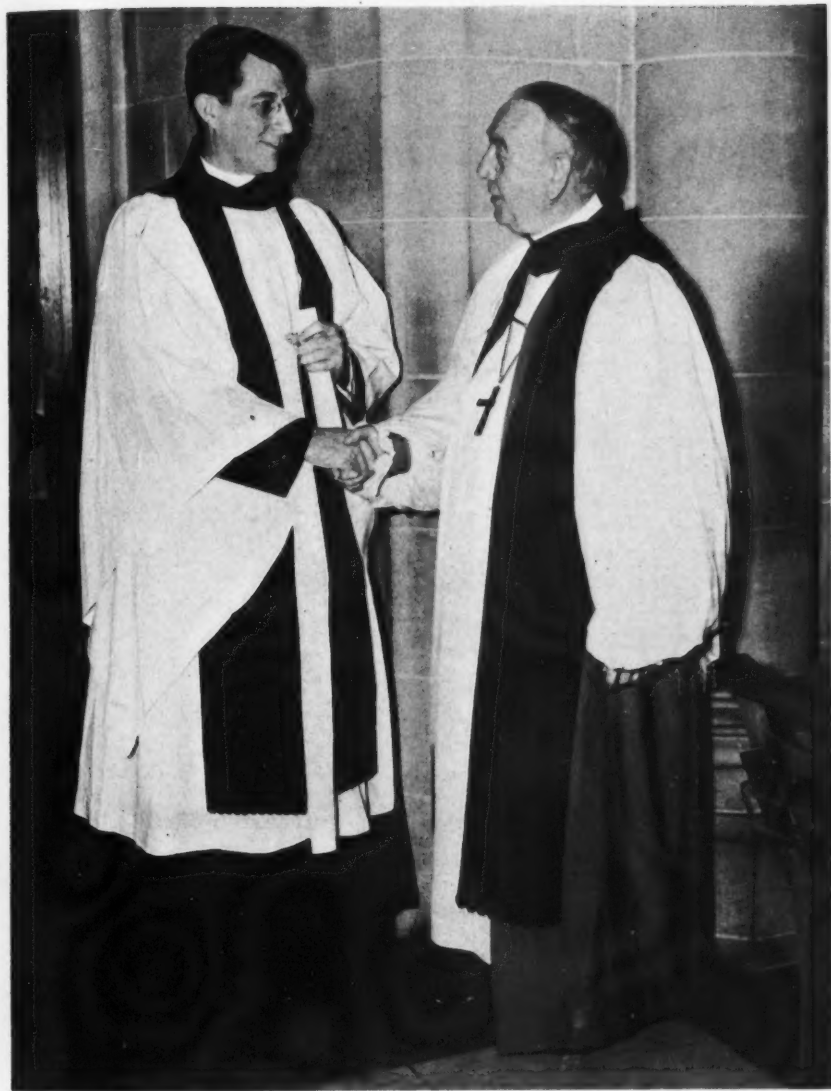
"Dr. Powell was a member of the first conference of the College of Preachers which assembled in June, 1925, four years before the new building was ready for use. From that time on he has been a close and helpful adviser of the Warden, one of a small group who have served the College with devotion and ability.

"None knows better than he the history of the work and its development from those first modest beginnings. He has kept in constant touch, and has been a frequent visitor both as member and leader of our conferences. He has a quick understanding of and a deep sympathy with the aims which we have set before us and with the methods adopted for their realization. Whatever momentum the work may have acquired through the years is certain to increase under his leadership."

+ +

Biographical Sketch of the New Dean

The new Dean of Washington Cathedral and Warden of the College of Preachers was born in Lowndesboro, Alabama, on October 27, 1891. His father was Benjamin S. Powell, whose family came originally from Virginia and were members of the early settlers in "The Old Dominion." His grandfather, Seymour Herb Powell, of English, Welsh and Dutch ancestry, lived for some time



Washington "Evening Star"

THE BISHOP OF WASHINGTON GREETES THE NEW DEAN AND WARDEN

in Georgia, moved to Alabama, and cleared the timber from the land on which the ancestral home was built. Dr. Powell's mother, now living, was Mary Whitman, whose family first came to Massachusetts, then resided for several generations in Virginia with one branch moving early in the nineteenth century to Alabama.

Dr. Powell spent his youth on the old plantation, attended the public schools of Alabama and was a student for four years at the Alabama Polytechnic Institute, where he did special work in entomology. He was an investigator for the United States Department of Agriculture in studying the advance of the boll-weevil in Alabama. He also did pioneer work, investigating the germ resistance of seed to various kinds of fumigation for the destruction of insect life.

He was graduated from the University of Virginia in 1917 and from the Virginia Theological Seminary at Alexandria in 1920. Ordained in June 1920, he was placed by the late Right Reverend William Cabell Brown, D.D., then Bishop of Virginia, as Deacon in charge of St. Paul's Memorial Church at the University of Virginia in Charlottesville. When he was ordained Priest in January 1921, he became Rector of that Church and Chaplain for the Episcopal Students in the University of Virginia.

During this rectorship, which continued for ten years, Dr. Powell was in close contact with the faculty and the student body on the one hand, and the alumni and friends of the University of Virginia on the other. Under his leadership, the long-awaited permanent church building, together with parish house and rectory, were erected. He was particularly interested in the students and participated frequently in undergraduate activities. He is a member of the Varsity Club of the University, Theta Chi social fraternity and the Raven Society, an honorary organization which has its headquarters in 13 West Range, the room occupied by Edgar Allan Poe while he was a student at the University of Virginia. Dr. Powell is also a member of the Beta Chapter of Virginia of the Society of Phi Beta Kappa.

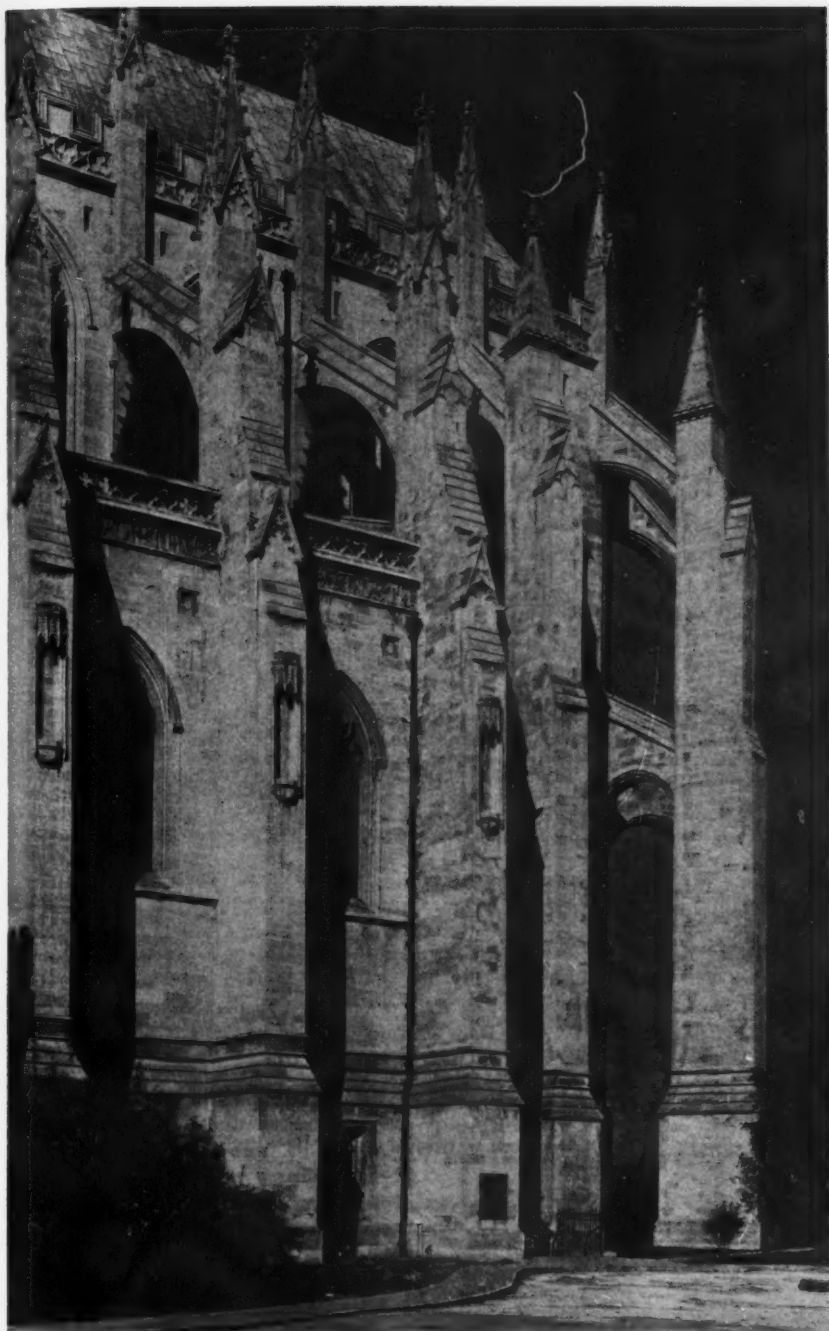
In recognition of his special services to his Alma Mater, he was awarded an Algenon Sidney Sullivan Medallion by the President and the Board of Visitors of the University. The Virginia Theological Seminary conferred on him the honorary degree of Doctor of Divinity.

During his rectorship in Charlottesville, he had charge of six missions scattered through the Ragged Mountains, the scene of some of Poe's short stories. Missionary work in these widely separated centers was carried on by students from the University working under Dr. Powell's direction. Sometimes he had to walk for miles on foot over mountain roads, impassable for automobiles because of deep snow in winter and mud in spring, in order to conduct services. In one station where there was no chapel building, the congregation gathered around a log fire on the mountain side while Dr. Powell preached to them. Services were occasionally held in a corn-crib at one of the other missions. In those days Dr. Powell was a member of the Advisory Board of the Archdeaconry of the Blue Ridge, the governing body for all missions in the mountain areas of the Diocese of Virginia.

He was one of the leaders in the movement to interest the highest type of college and university graduates in seeking admission to Holy Orders in the Episcopal Church. To this end, he spoke before many college groups and was a lecturer for numerous conferences. From its founding, he was a member of the Advisory Council for the College of Preachers associated with Washington Cathedral.

Dr. Powell was one of those nominated for Bishop Coadjutor of the Diocese of Virginia at the election held in 1927. He withdrew his name a few months ago when nominated for Bishop Coadjutor for the Diocese of Michigan.

On February 1, 1931, he became Rector of Emmanuel Church in Baltimore, succeeding the late Reverend Dr. Hugh Birkhead. This parish is centered in one of the old downtown churches, many of the former members having moved into the suburbs. During his rectorship, the congregation has grown greatly, particular attention has been given to work among young people, and the Church School has been developed into a flourishing department.



Commercial Photo Company

WHERE FLYING BUTTRESS AND SOARING PINNACLE MAKE ARCHITECTURE VITAL
The Apse and portion of Great Choir of Washington Cathedral from the southwest.

Dr. Powell has taken a leading part in the religious and civic life of Baltimore. He was a member of the Standing Committee of the Diocese of Maryland, President of the Board of Trustees of the Church Home and Infirmary, was a delegate to the General Convention in Atlantic City in 1934 and has been re-elected as a delegate to the General Convention meeting in Cincinnati next October. His other responsibilities included: President of the Board of Trustees of the Maryland Home for Friendless Colored Children, director of the Church Mission of Help, trustee of the Maryland Cathedral Foundation, director of the League of Nations Association, trustee of St. James' School, member of the Committee on Constitution and Canons of the Diocese of Maryland, member of the Executive Committee of the Baltimore Ministerial Union

DEAN NOBLE C. POWELL

An editorial by Douglas Southall Freeman, LL.D., in "The Richmond News Leader," of which he is Editor.

Virginia shared the pride of Maryland when Reverend Dr. Noble C. Powell stood within the chancel of the National Cathedral yesterday afternoon and took his vows as dean. A native of Bessemer, Ala., he graduated from the University of Virginia and ministered to the Episcopal parish there before he went to Maryland. His first theological training was at Alexandria. In background and in spirit he is at least half Virginian.

Dr. Powell has at Mount Saint Alban an opportunity that is almost unique. The labors and the sacrifices of twenty-five years have reared there a Cathedral that is to be one of the loveliest in the world. As yet, only the undercroft, the Apse, the Choir, and one Transept have been completed. In design and in execution, these have a glory that stirs every pilgrim. Soon a temporary enclosure is to be placed around the unfinished Transept and the first two bays of the Nave. The pulpit then can be given its permanent place and the Crossing can be used for worship. At present, the congregation sits in the Choir and along its aisles, which together have room for only some 1,700 worshipers. When the Crossing is opened, the seating capacity will be raised to something more than 3,000. Construction doubtless will be resumed ere long and will be pushed. As Dr. Powell is a young man, it is quite possible that he may live to see the completion of the Cathedral. What a lifework that prospect unfolds!

The other buildings of the Cathedral Close are to be worthy of the vast building that already crowns the skyline of Washington. A fine school for girls is matched by one for boys. The College of Preachers offers retreat and training. Already, in the half-completed Cathedral library, the books overflow the shelves. The herb garden, a wonderful place in itself, has one bed that includes most of the herbs mentioned in the Bible and another that grows all those of which Shakespeare speaks. Still more remarkable is the Bishop's garden.

In keeping with the fabric of the Cathedral and with the majesty of the close is the spirit that dominates Mount Saint Alban. The Cathedral Foundation rests on a Federal charter broad enough in all its terms to permit of the largest fellowship. Christian unity is the ideal of the chapter. The pulpit of the Cathedral, perhaps the most important pulpit of the Episcopal Church in America, is opened unhesitatingly to clergymen of other creeds, and to laymen. On the council of the Cathedral are Presbyterians, Methodists and Baptists. Among them are such national figures as John R. Mott, William Adams Brown, of Union Theological Seminary, and Ivan Lee Holt, former president of the Federal Council of Churches.* In determining the entire policy of the Cathedral, these men have equal voice with General Pershing, William R. Castle and the leading Episcopal clergy of the diocese.

Nowhere else in America, perhaps, could such an example have so profound and helpful an influence on Christian unity. Dr. Powell will find his tools at hand. In more than masonry he can become a master builder.

*Dr. Freeman is also a member of the Cathedral Council—Editor's Note.

and member of the Speakers' Bureau of the Family Welfare Association in Baltimore. He was also a member of the Eclectic Club, the Interchurch Club, the Clerical Discussion Group of Maryland, the Baltimore Conference of Jews and Christians and was President of the Maryland Clericus in 1936. He has been very active in educational work in the Diocese of Maryland, serving on the Commission on Religious Education and as a member of the faculty for the Church Normal School.

He was married in 1924 to Mary Wilkins Rustin, of Charlottesville. They have two sons—Philip Noble and Thomas Hooker Powell. Mrs. Powell's ancestors were from New England, her family having lived for many generations in Massachusetts and Connecticut. She is a member of the Junior League, the Colonial Dames, Daughters of the American Revolution and of the Woman's Board of the Hospital for Crippled Children in Baltimore. She has been active in church work and social service in both Maryland and Virginia.

For several years Dr. Powell has ministered to the summer colony at St. Andrew's-by-the-Sea at Rye Beach, New Hampshire. He is an enthusiastic mountain climber, camper and woodsman, spending part of each vacation at his camp in the Blue Ridge Mountains of Virginia.

He and Mrs. Powell plan to move early in June to their home, 4500 Cathedral Avenue, N. W., in the Wesley Heights section, only a mile from the Cathedral Close.

Mr. Rockefeller, Jr., Visits Reims

By Welles Bosworth*

AN event of great interest took place on last July 4th, when Mr. John D. Rockefeller, Jr., went to Reims as a guest of the city to celebrate the achievement of the work of restoration he undertook at the Cathedral about twelve years ago. Mr. Rockefeller, accompanied by certain members of his committee entrusted with the restorations, and of the Historic Monuments Commission of the French government, were met at the station by Monsieur Marchandeu, the mayor, Monsieur Henri Deneux, the famous architect in charge of the restoration work, and a company of city officials, who escorted them to the Cathedral.

A large crowd having assembled around the statue of Joan of Arc, a most picturesque sight greeted their eyes in the bright morning sunshine when a group of bishops and clergy, in

scarlet robes with white lace, were seen standing in the central portal, thrown open to greet Mr. Rockefeller and the company. All proceeded up the aisle to the railing before the Choir, where, curiously enough it seemed, a row of little Louis XV fauteuils had been placed for the notable visitors.

In the absence of the Cardinal, Monsignor Suhard, the Archbishop of Reims, and Monsignor Neveux, the Auxiliary Bishop, celebrated a mass of thanksgiving, after which they came down close to Mr. Rockefeller, where the Bishop read an eloquent address. In the words of M. Gabriel Hanotaux, President of the Rockefeller committee, the Bishop recalled "the weighty tribute paid by the Cathedral to the war" and thanked Mr. Rockefeller, exalting his generosity. He said that "such a gesture has not had its parallel in the course of all the ages."

The music of the service had been beautifully selected from Palestrina compositions, and though the organ is only an auxiliary one, installed in the

*As General Secretary and Member of the Comité Franco-Américain pour la Restauration des Monuments, the author sends this article from Vancresson, Seine et Oise.—EDITOR'S NOTE.

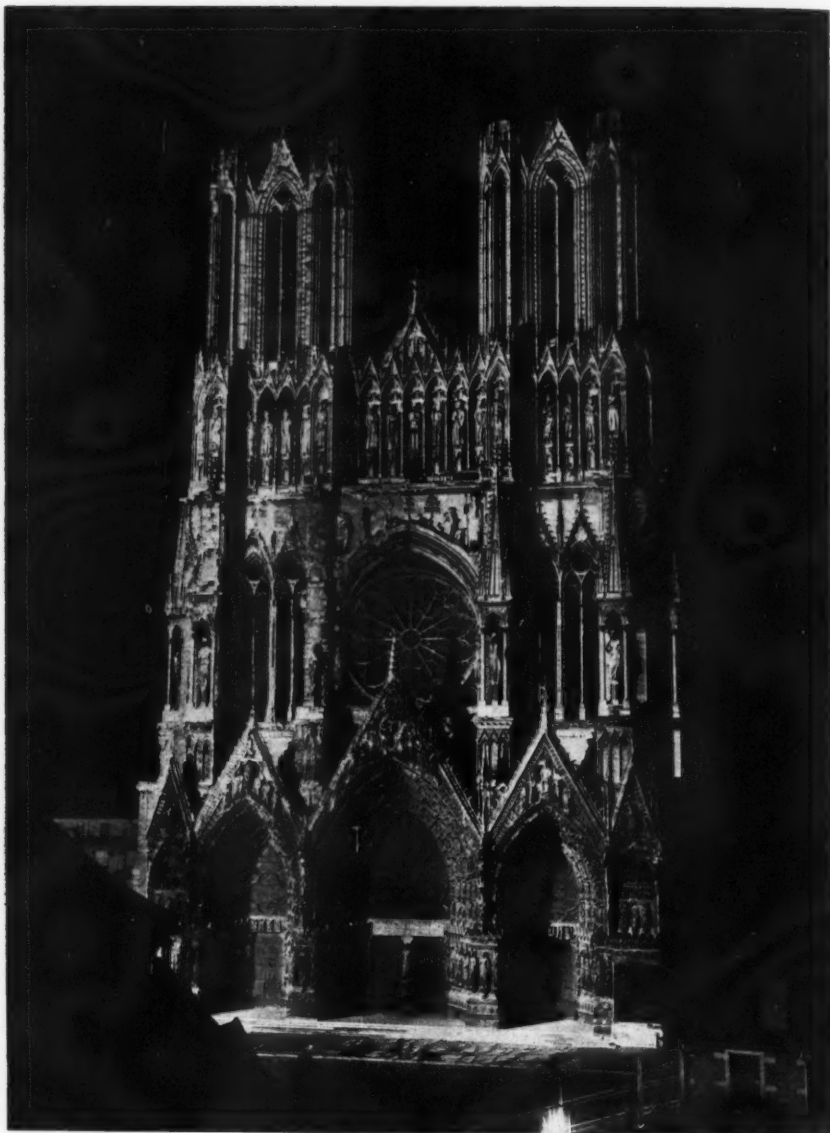


Photo by J. Lartilleux

REIMS CATHEDRAL REVEALS NEW BEAUTY UNDER SPECIAL ILLUMINATION

Choir while awaiting the taking down next year of the temporary wall at the Crossing, the effect of the music was

worthy of the occasion, to say the least, as the choir boys sang with great skill and charm.

Readers of *THE CATHEDRAL AGE* are no doubt aware that Monsieur Simon, a glass maker of Reims, had made drawings before the war of all the windows of Reims Cathedral, excepting only the small rose window directly over the western central doorway. About ten per cent of the glass was saved and placed in heaps beneath the openings from which they had fallen. The windows are being restored little by little, many of them having been completed. Opinion seems to be unanimous that the restoration of the missing parts is so well done that the effect is considered to be almost exactly what it was before the war. It is most unfortunate, however, that no records exist for the small rose window over the doorway, as it now allows far too strong a light to enter the Nave in the afternoon, thus greatly disturbing the tone of the interior, especially as the side windows also are still only filled with pale, thin glass. We in the United States should probably not hesitate to do our best to approximate what was there originally. Opinion is divided as to the success of this practice. At Chartres, after much experimenting with the parts of the Clerestory windows of the Choir, which Mr. Rockefeller offered to pay for restoring, it was frankly abandoned. But that is another story. To return to Reims:—

After the ceremony in the Cathedral, an informal procession formed and was led by Monsieur Deneux up the spiral stair in the south tower at the corner of the Eastern Transept, to the roofs of the side aisles, where an exterior projection of stonework along the bases of the Clerestory windows (and without any railing, which terrified some of the visitors) leads to the southwest tower. There we climbed again to the level of the galleries which surround the roofs, a gorgeous feature of Reims quite unique in Cathedral architecture.

At this point an incident occurred which struck some of us Americans as very picturesque and redolent of old France. A young falcon—perhaps hatched in the tower—came fluttering

down the steep lead roof to a corner of the gutter, where continuing his struggles, he was caught by the young choir master priest with his fine tansured red head and mediaeval garb of black and white. He held the falcon up for us all to see; posed with open, menacing beak and piercing eye, against the background of crocketed pinnacles and tower sculptures. It seemed like a reenactment of something out of the days when the Cathedral was being created.

The company marvelled here at the size of the sculptured kings, two of which had just been restored—they are more than three meters in height. A serious matter from an engineering point of view to place and hold them there.

Continuing on to the entrance of the space between the vaults and the roof, between the western towers, the company halted to hear an address by Monsieur Chardonneau, President of the Amis de Reims, and to witness the unveiling of a tablet, draped with French and American flags, commemorating the completion of the roofs of the Cathedral under the gift of Mr. Rockefeller. Monsieur Deneux then conducted us along a gallery over the Nave vaults specially constructed for visitors, and explained the method he had invented of supporting the roofs. It is entirely built up of short boards of armored concrete pinned together with small blocks of oak. It is fire-proof, elastic, non-corrosive and light as steel. He showed us the astonishing thickness of the vaults, a fact which alone preserved the Cathedral from complete destruction under the bombs of the Germans. There is no reason for giving them this thickness—almost a metre. He said it seemed as though the Knights of Coucy, who built the Cathedral, had foreseen the bombardment.

At the Crossing, there is an astonishing height where the roofs come together, and the construction is very elaborate due to the preparation of supports for the restoration of the

flèche which originally crowned the Crossing. The Rockefeller Committee recommended that this flèche be restored, but as the documentary evidence of its design is very slight, the Historic Monuments Committee were not in favor of undertaking it in the Violet-le-Duc fashion. This decision was much regretted by the American members of the committee, as the drawings prepared by Monsieur Deneux, who knows the spirit of Reims as well as anyone can ever know it, seem to them beyond criticism. However, the central *clocher* is a happy surmounting feature to the Crossing, and the cresting composed of gilded fleur-de-lis designed by Monsieur Deneux is a splendid feature of the Rockefeller restorations.

Proceeding around the gutter levels on the exterior, we were shown the magnificence of the stone galleries with their open arcades and beautiful ornamental details. Each section of this gallery varies in dimension from the

others, due to the inequalities of spacing below, and each arcade was drawn on the stones by the architect's own hand in true mediaeval fashion. These arcades are a formidable work, being twenty-five feet in height. No adequate realization of a Gothic Cathedral can be had without a tour of the roofs at the gutter level, for it is there that one sees all the perspectives and projections of towers and pinnacles as well as the details of carving, where the structure flowers out in its full richness, in a way that cannot be appreciated from below. Those who have had the privilege of this tour at Chartres most often visited will never forget the experience.

The climax of effect was felt by all the company when the "flèche à l'ange" came into view. This flèche is one of the most noteworthy details of Reims. It crowns the roof at the centre of the Apse, rising up from the cluster of buttress pinnacles below, like the stamen of some great flower. The



Photo by J. Lartilleux

MR. ROCKEFELLER LEAVING THE CATHEDRAL AFTER THANKSGIVING SERVICE
He is shown in right foreground, accompanied by Monsieur Henri Deneux, architect in charge of the restoration work, and Monsieur Marchandau, Mayor of Reims.

lead figure of an angel, which terminates the spire, was not destroyed in the war and was shown in Paris at an exhibition of war relics, after which it disappeared and was believed to have been stolen. At the time the Rockefeller restorations were undertaken, Colonel Arthur Woods, who represented Mr. Rockefeller to the French government in arranging for them, became deeply interested in this angel, and having been Police Commissioner of New York at one time, he offered to start an investigation in American style. This sufficed to move the Beaux Arts officials, and shortly afterward the figure was found in the cellar of the Petit Palais, greatly to the satisfaction of Monsieur Deneux.

The belfry of the *flèche* is surrounded with other lead figures, all of which, as well as every detail of ornament and architecture, have been accurately restored from photographic records which were very complete. There is a surprising amount of gilded ornamentation, very beautiful in design. As the company turned the corner of the North Transept and the *flèche* came into view, the brilliant morning sunshine reflected by the gold made a contrast against the shadowy roofs quite glorious to behold.

Passing on round the South Transept, where the newly restored Sagittarius at the apex of the pediment seems aiming his arrow at trespassers in the Bishop's palace gardens—a feature curiously pagan and existing only at Reims—the group descended to the ground and made a tour of the Apse, now resplendent with all its details of winged angels in the buttresses, grotesque animals on the balustrades, and every crocket on the pinnacles in place. Other Cathedral Apses are comparable

to this one, but as a glorious and complete "expression of the idea," Reims is indeed a thrilling Cathedral today.

The Mayor of Reims, Monsieur Marchandau, invited us to follow him to the beginning of the street on the axis of the west front of the Cathedral, where with a short and eloquent address he announced to Mr. Rockefeller that this street had been renamed "Avenue Rockefeller." Flags of France and America were drawn away revealing the name plates as the band played "The Star Spangled Banner" and "The Marseillaise." We were then conducted by the Mayor to the Hotel de Ville, where Mr. Rockefeller was invited to sign the "Book of Gold."

At the banquet luncheon which followed at the Lion d'Or offered to Mr. Rockefeller by the citizens of Reims, when all the best brands of champagnes were foaming over the glasses onto the table cloth, Mr. Rockefeller, with complete consistency, was replying to toasts in his honor with only mineral water. A lady—the wife of one of the prominent officials—who sat between him and me, turned to me with an incredulous look in the eye and said, "But he says he never in all his life has even tasted champagne! Do you believe it?" "Certainly," I replied. "But why hasn't he?" she questioned. "I don't know," I replied, "But I do know that when we were boys in Ohio, there was a great anti-alcohol movement, and many of us were induced to sign a pledge that we would never in all our lives touch a drop of intoxicating liquor. I was asked myself, but not by my mother, and so, happily, refused. Perhaps his case was different."

Amazed, she looked at Mr. Rockefeller and said, "It is true—he is not a man—he is a superman."

NOTE ON THE COVER

A photograph of the Chapel of St. Mary in the North Choir Aisle of Washington Cathedral, made by Ernest Crandall, is presented on the cover of this issue of THE CATHEDRAL AGE. The Bishop of Washington tells how a great gift was received for this Chapel from the late Larz Anderson, in his article on page 29.—EDITOR'S NOTE.

Cathedral Organ to be Installed

Story of Anonymous Gift for Great Instrument Revealed by the
Bishop of Washington

FROM the beginning, the builders of Washington Cathedral have had in mind the ministry of sacred music. One of the earliest gifts by bequest—approximately \$300,000 from the estate of Mrs. Harriet Lane-Johnston, niece of President Buchanan, who presided over the White House during his term of office—provided the main building of St. Albans, the Cathedral School for Boys, and scholarships for singing choristers. Mrs. Lane-Johnston made this generous offering in memory of her own two sons who died in their youth.

The Cathedral music was developed to a marked degree of excellence under the late Edgar Priest, first organist and choirmaster, who passed away suddenly two years ago last March. Hundreds of former choir boys, some of whom have attained success in the field of music, hold "Daddy" Priest in affectionate memory. During the closing years of his life, Mr. Priest often conferred with Mr. Ernest M. Skinner, his friend of many years, on the specifications and general plan for the great Cathedral organ now being built. A contract between the Ernest M. Skinner and Son Company of Methuen, Massachusetts, and the Cathedral Chapter was signed on January 15th.

Among the expert advisers assisting the Cathedral in drawing up the final specifications were Mr. Channing Lefebvre, organist and choirmaster of Trinity Church, New York City, and Mr. Carl Engel of Schirmer and Company of New York and former head of the Music Department of the Library of Congress. Mr. Robert G. Barrow, who succeeded Mr. Priest as organist and choirmaster of the Cathedral, the late Canon William L. DeVries, Precentor of the Cathedral, and the Reverend ZeBarney T.

Phillips, D.D., Rector of Epiphany Parish and Chaplain of the local Chapter of the American Guild of Organists, all rendered devoted service in planning the Cathedral organ.

The story of the anonymous gift in 1923 for the organ is revealed in part by the Bishop of Washington in his article beginning on page 24.

The Great Choir, or that portion of the Cathedral fabric extending from the Sanctuary to the Crossing, was opened for public worship on Ascension Day, 1932. It will afford the permanent setting for the organ with its many pipes and intricate mechanisms.

Believing that the House of God is the most fitting place for sacred music, the Cathedral Chapter will provide accommodations for giving oratorios and other great religious music in a setting probably nowhere else obtainable in this part of the country. In addition to the great organ and the choir of men and boys, arrangements will be made for seating a full orchestra and an auxiliary chorus. These units will be so placed that while the voices of the chorus and choir and the instruments will all blend perfectly, the vested choir alone will be visible to the congregation. In one side of the Great Choir, above the stalls and concealed from view by a high cresting, will be the orchestra and on the other side the chorus—both of them under the immediate control of the director.

Many years ago the Royal Choral Society of England gave "The Messiah" in Westminster Abbey on the occasion of the 250th anniversary of the founding of that organization. The regular choir and organ were supplemented by an orchestra and the full chorus, the soloists being the most celebrated men and women singers of the day. Those who heard this music recall that it was an unforgettable ex-



THE CHOIR AND NAVE LOOKING WEST FROM THE SANCTUARY

On either side of the Rood Beam, one may see portions of the Great Organ soon to be installed. Most of the pipes and delicate mechanisms comprising the instrument will be concealed in the Triforium Galleries on either side of the Great Choir. The proposed Choir Stalls are shown in the foreground in this drawing by Messrs. Frohman, Robb & Little, the Cathedral Architects.

perience and seemed conclusive evidence that no secular hall or musical auditorium could possibly produce the results which could be achieved so far as sacred music was concerned in a Cathedral setting.

It is hoped that the music at Washington Cathedral will come to be a source of inspiration and refreshment not only to the people of the nation's capital but to the thousands of visitors who come annually to the city.

An example of what the Cathedral is already coming to mean as a centre of sacred music was afforded on January 28th when the famous "Requiem" by Johannes Brahms was sung in the Great Choir by the Washington Choral Society on the first anniversary of the burial of King George V. Louis A. Potter directed the one hundred voices in the chorus with twenty-five members of the National Symphony Orchestra playing the instrumental parts and with Mr. Barrow at the organ. Members of the staff of the British Embassy, representatives of the diplomatic corps and other distinguished guests were present. In view of the memorial significance of the program, Bishop Freeman spoke briefly on "Christian Ideals for International Peace."

Provision must still be made for building and carving the Choir stalls, the wood for which is now in the hands of the Irving & Casson-A. H. Davenport Company awaiting the day when the order can be given. The oak comes from the great trees which were cut down on Mount Saint Alban to make way for the Cathedral foundations. Thus the noble trees which have been called "the first martyrs in a Cathedral cause" will come back to live again in the Great Choir.

In addition to gifts for the Choir stalls additional endowments must be provided to increase the number of boys and men in the choir and to provide the necessary expenses for rendering sacred oratorios.

Now that radio has had such a remarkable development in the United

States (with television said to be just around the corner) sacred music in the Cathedral can be made available not only to vast audiences in this country but to music lovers throughout the civilized world. The boys of the Cathedral choir were invited to broadcast a special program of Lenten music under the auspices of the National Education Association, on the Wednesday evening in Holy Week. Details of this program which emphasized the contribution made through music to the development of youthful character, were worked out by Mr. Barrow and Mr. Belmont Farley of the sponsoring organization. It was dedicated to the stricken families whose children died in the appalling school-house explosion in New London, Texas.

Friends of the Cathedral, including those who worship regularly at St. Alban's Parish Church, will rejoice to learn that the great organ is actually under construction and that the dream of the founders for making the Cathedral a center of sacred music is soon to be more fully realized.

E. N. L.

The Story of a Great Gift

The incidents that lie behind some of the notable gifts made to the Cathedral might properly be classified as human interest stories.

In announcing through THE CATHEDRAL AGE the awarding of the contract for the great organ, the story of how the anonymous gift was made is so fascinating and compelling that it is recorded here. One of the first pamphlets put out by the present Bishop of Washington in 1923 was entitled: "The Capital of the Nation." It was beautifully illustrated and the typographical work was quite faultless. In due time a number of these booklets were sent through the mail over the country.

One morning the Bishop received a letter from a lady unknown to him saying that on the preceding evening as her husband had read aloud to her

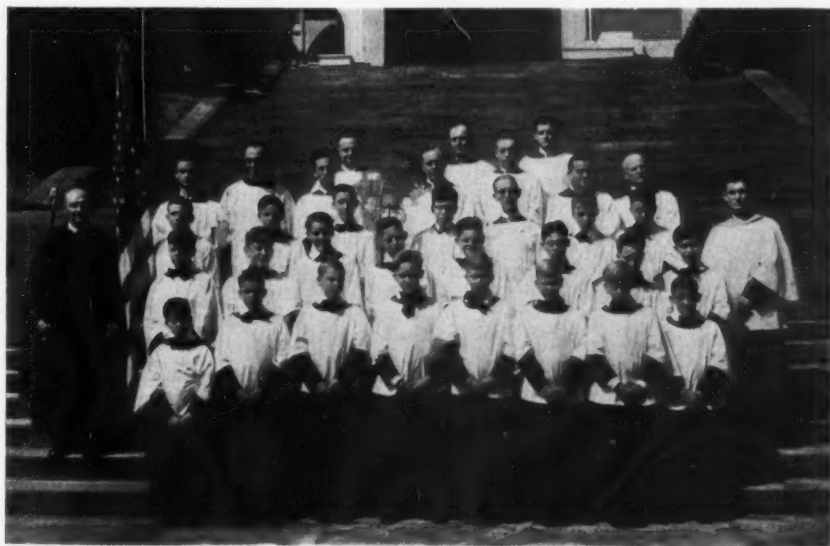
the pamphlet in question, she had learned for the first time of the Cathedral in the Nation's Capital. She expressed deep interest in the enterprise and made inquiry as to what "small gift" might be acceptable—further requesting to what purpose it might be applied.

As the letter in question was one of the first received by Bishop Freeman, he telegraphed his unknown correspondent saying that he would be glad to lay before her the plans for the Cathedral, giving her any information that might serve the purposes of a memorial gift. A prompt response to this telegram came saying that the lady, herself, would come to Washington and talk with the Bishop about her contemplated gift. She very graciously came, not once but several times, and in one of the conversations he spoke to her of the Great Organ which he esteemed to be a memorial gift of surpassing value.

He described in a graphic way the large service this instrument would

render in the worship of the Cathedral, emphasized its enduring value, and suggested that through the medium of the radio it could literally be heard 'round the world. This presentation of the organ as one of the most notable features of the Cathedral greatly appealed to the prospective donor who promised to take the whole matter under advisement. She requested the Bishop to obtain, at an early day, the approximate cost of the instrument. This was done and the figures submitted.

Not many days elapsed when a return visit was made to the Bishop's House, and the anonymous donor placed in his hands valuable securities in sufficient amount to guarantee the cost of the great instrument. This gift was made long before the present Great Choir was constructed; hence the securities were held until such time as the building might be made ready for the installation of the organ. During these some thirteen years the annual yield from them has great-



"O COME, LET US SING UNTO THE LORD—"

Washington Cathedral choir of men and boys with Robert G. Barrow, Organist and Choirmaster (at extreme right) and James P. Berkeley, Head Verger (at extreme left).

ly augmented the original gift, making it possible for the building of an organ quite incomparable in scope and comprehensiveness.

Throughout all the intervening years the anonymous donor has maintained her deep interest and now that which came originally in the form of a simple inquiry from a new-found friend of the Cathedral, is to find its consummation in the creation of one of the noblest instruments ever built.

A Word from Mr. Skinner

When asked to comment on the Cathedral instrument Mr. Ernest M. Skinner said:

"The new and very large organ now being built for the National Cathedral at Washington will contain the traditional characteristics of the classical church organ enhanced by the large amount of colorful and more beautifully toned stops which have been developed in America. The modern organ mechanism is a distinctly American development. While the electric action originated in France, it was brought to a state of perfection here in the United States. Most of the conveniences enjoyed by the American organist, such as the adjustable combinations, were perfected here in America and given speed and reliability of extraordinary competence.

"The Cathedral organ will be particularly rich in its diapasons and octaves suitably flavored with mixture work. The reeds will be of broad sonority, always musical, never nasal or disagreeable. The

composition of the organ embodies a full complement of strings which are as warm in character as real violins; unmistakably stringy but always musical.

"For the first time in the art of organ building, this organ will have an ensemble of muted strings so disposed that they will produce an unusual effect of tonal beauty which, it is hoped, will enhance the more quiet moments of the service in a way that is new.

"As builder of this organ I can only say that the equipment of 4' voices in the swell is the most complete I have ever seen.


"The composition of the Cathedral organ is destitute of fads, extremes or untried experiments. The gamut of orchestral voices is very complete with strings, flutes, French horns, English horn, corno di bassetto, orchestral oboe and an orchestral bassoon of entirely new design developed in 1936.

"The pedal has four open 32 voices and a complete group of colors at suitable pitches and scale to make the pedal organ competent and complete.

"The 16' violone and 16' gemshorn are of new scale and character and serve the middle ground of the dynamic field. They are admirably adapted to their purposes in the Cathedral.

"The organ is scheduled for completion in December, 1937. The installation will begin, however, in September with the organ and its pipes located on either side of the Great Choir in the triforium galleries."

PRAYER FOR THE BUILDING OF WASHINGTON CATHEDRAL

 **LORD JESUS CHRIST**, who hast taught us that all things are possible to him that believeth, and that Thou wilt favorably hear the prayer of those who ask in Thy Name; we plead the fulfillment of Thy promise, and beseech Thee to hasten the building, in the Capital of this Nation, of Thy House of Prayer for all people. Make speed to help us O Lord, whom with the Father and the Holy Spirit, we worship and glorify as one God, world without end. Amen.

"St. Paul's Wayside Cathedral"

Extracts from Convention Address by The Right Reverend Henry W. Hobson,
D. D., of Southern Ohio

A NEW Cathedral, which will go to the people of the Diocese of Southern Ohio, instead of waiting for them to come to it, is planned by the Right Reverend Henry W. Hobson, D. D., Bishop of Southern Ohio. Plans for the razing of the Cathedral in Cincinnati, which has become unserviceable because of changed conditions, and the construction of a Cathedral on wheels were announced by Bishop Hobson in his address at the annual Diocesan Convention held on April 6th in St. Paul's Church, Columbus. The Convention unanimously approved the plan.

"St. Paul's Wayside Cathedral" will enable the Bishop to minister directly to all the parishes and missions of the Diocese with a greater program of service. The Cathedral will contain, in addition to an altar and the Cathedra (Bishop's Chair), a library, motion picture camera and projector, film library, and displays from all the diocesan departments. The Bishop's Forward Movement program involves not only the strengthening of all the churches of the Diocese through more direct contact, but also a more effective Church ministry in Cincinnati.

Purchase of a large piece of property in downtown Cincinnati on the corner of Fourth and Sycamore Streets, adjoining Christ Church, was announced by Bishop Hobson. The tract of 18,000 square feet on one of the most valuable corners in Cincinnati, within a block and a half of the natural center of the city at Post Office Square, is conservatively valued at \$250,000. A favorable price was obtained from the trustees of the Thomas J. Emery Memorial, and the Bishop already has received the full purchase price from a group of persons.

He recommended that the old St.

Paul's Cathedral building in downtown Cincinnati be razed and that the ground be sold or leased, and also provision made for the sale or lease of the Diocesan House property, next door.

A change in surroundings and a serious disintegration of fabric have combined to make the Cathedral property almost useless. Ten years ago the Diocesan Convention voted to sell the property and the Cathedral congregation concurred in the action.

The neighborhood would be ministered to by the other downtown Episcopal Church parishes.

A strengthening of the position of Christ Church, the largest church in the Diocese, that it might be maintained permanently as a witness to Christ in the busy center of the city's life, would be provided through the new property. A more adequate church building is possible.

The purchase of the property, said Bishop Hobson, "is an expression of deep gratitude to the Reverend Frank H. Nelson, Rector of Christ Church, for all that Christ Church under his leadership has accomplished in the past, and a promise to him that he will have every facility for continuing his work as Christ Church sinks its roots deeper and deeper into the life of the city which it serves."

Bishop Hobson emphasized that nothing he might say about his dream for a Cathedral in Southern Ohio applied in any way to the other Dioceses. He praised the work being carried on in other Cathedrals, particularly those of Washington, New York, Chicago, Buffalo and St. Louis, but said:

"It just happens that the situation in Southern Ohio is somewhat different, and perhaps you have a rather strange Bishop. So when I tell you of the Cathedral I want, please don't

think I lack any admiration for the many fine Cathedral edifices found throughout the Church.

"If someone came to me today with the offer—'Here's a million—or five million dollars for your Cathedral,'—I would have to reply 'No thank you.' If you are thinking of a building I wouldn't know where to put it, and after I had it I wouldn't know what to do with it.

"A Cathedral built in Cincinnati, or any other city of the Diocese, today, might be entirely in the wrong location fifty years hence. Furthermore, I am convinced that, at this particular time, the majority of our parishes and missions need help from the Diocese which cannot be given by concentrating the Diocesan strength in an urban center."

The new Cathedral project would have for its purpose the education and enlistment of every man, woman, and child, in the active program of the Church.

"What is a Cathedral? It's a chair!" said Bishop Hobson. "That is what the word means.

"Chairs are like carpets. Most of them are rather settled in one place, but they don't have to be. There have been magic carpets which transport passengers from one place to another in quite a remarkable way. So chairs sometimes travel around.

"What I want is a chair—a *cathedra*—which is not fastened down in one church in one city, but which can travel around to every parish and mission in the Diocese. Such a chair is rather useless if it merely provides a place for the Bishop to sit. It must be surrounded with other essentials and other people. An altar for worship, books for study; things of beauty to inspire; tools for work; pictures of society, the world, and the Church to challenge.

"These elements, and the persons to interpret and use them, when grouped together around the *cathedra* can make a Cathedral which will be of real use to the Diocese provided it is able to go to the people who need it most. It can go if we put it on wheels.

"Yes, my dream is not of some fabric of beauty located in one of the cities of Southern Ohio, but of a 'Way-side Cathedral,' fully equipped for the work which our Departments are seeking to do. It will travel quickly and easily and wherever it goes it will say—'You see here the symbol of a Diocese which moves forward on its mission to teach, preach, win men to Christ, nurture them with His word and Sacraments, and extend His Kingdom.'

"This is not just a dream. Designs are already being made for a special trailer which will provide an altar to be used either for small services within, or outdoor services where larger groups gather.

"The Department of Religious Education will have full supplies of sample materials, and a lending library; the Department of Publicity will provide a motion picture machine, posters, and pictures; each department in the Diocese, its own space for exhibits and materials. Representatives of the Departments can go with the Cathedral to present the Diocesan program and conduct institutes. A pastor will be in charge of the program.

"I shall ask the Bishop of Texas to join our Cathedral for a month. We may stop first for a week at St. John's Church, Lancaster. Bishop Quin will conduct a parochial mission. The Adviser in Religious Education will conduct an institute for Church School teachers. Representatives of the Woman's Auxiliary will have special meetings for the women. The Laymen's League will gather the men. A children's mission in the afternoon, and young people's meetings will be held.

"In other words, the Diocese will offer everything possible in the way of help to the parish, and the Cathedral will be there as a symbol of that spirit which binds us together as one family in Southern Ohio.

"I could dream on, and the beauty of it is that it's a good deal easier to make this dream come true than most dreams about Cathedrals. Low cost

(for it will not require as large an expenditure as it would take just to clean up and do a few essential repairs in our present Cathedral); low upkeep; and good roads put this venture within our grasp.

"I could say more about the opportunity offered the Church by the millions of people who will soon be living in trailers, and of their children growing up without any religious instruction or Church connection. The Church must go to them wherever they gather. I would like to describe some of the work which such a Cathedral could do in the unchurched counties and rural areas of the Diocese, and in street preaching which offers such an opportunity in many cities.

"Some of you may be amused by this picture of what I have called an adequate Cathedral. Another Bishop in a more settled future will doubtless be more regular, and that is one great advantage to my Cathedral. There will be no danger of a white elephant for coming leaders to inherit.

"I am convinced that what our Diocese most needs today is a ministry of service. This can be given as we best fit ourselves to answer the call from Macedonia. Is not that call already sounding?

"How well our Cathedral in Southern Ohio is named for just such an adventure as I have described. St. Paul would have been far more at home in a Cathedral which traveled than in one fixed in one location. The fabric located on Seventh and Plum Streets (Cincinnati) may disappear, but the Cathedral goes on in its task of proclaiming the Gospel of Christ. I have a conviction that the more it travels the more it will express the spirit of the Apostle whose name it bears.

"Members of the Convention and of the Diocese, I hope it will not be long before I can present to you:

ST. PAUL'S WAYSIDE CATHEDRAL

of

The Diocese of Southern Ohio

which may well use as its motto: 'In Journeyings Often'."

In Memoriam

LARZ ANDERSON

Mr. Larz Anderson, one of the most outstanding benefactors of Washington Cathedral, passed away at White Sulphur Springs on Tuesday, April 13th, after a short illness. Until the time of his death, no public announcement had been made of the great gift he presented to the Cathedral in 1927. The circumstances attending this benefaction are so remarkable that they are worthy of recital.

Returning to his home at the luncheon hour on a December morning nearly ten years ago, Bishop Freeman was met by a gentleman who approached him and asked if he might visit the completed Crypts of the Cathedral. At that time the Great Choir and Choir Chapels had not been completed. The gentleman was a stranger to the Bishop, who immediately took him person-

ally to visit the Crypt Chapels. The conversation that ensued disclosed that the visitor, an old resident of Washington, had been considering for some time with his wife, the question of building a chapel in an undesignated place. The visitor showed a profound interest in the Cathedral and Crypt Chapels. On emerging he advised the Bishop that he and his wife were sailing for South Africa in some two weeks, and that, on his return, he would like to discuss further the question of a suitable memorial Chapel in connection with Washington Cathedral.

On the Saturday following, the Bishop went to Boston, had a long interview with the visitor, showed him designs of the two beautiful Chapels immediately adjoining the Great Choir and found that he was deeply interest-



LARZ ANDERSON AS A FOREIGN AMBASSADOR OF THE UNITED STATES

With his death, announcement is made of his generous gift for the Chapel of St. Mary in Washington Cathedral, where he will be buried.

ed in them. The following week, the visitor sent his attorney to see Bishop Freeman in Washington, and tendered him immediately a gift of five hundred thousand dollars to build one of these Chapels; namely, St. Mary's in the North Choir Aisle, with the under-

standing that the gift was to remain anonymous.

Following this notable gift, he wrote the Bishop a remarkable letter:

"I feel that there are some matters that might be confirmed. For my visit to you now seems to me to

have been inspired, and your suggestion to me in return inspired, both out of a clear sky, apparently so hurried, and yet to me they seem in a manner to be an answer to a long unconscious, and yet conscious and long considered prayer, for I had long hoped as in a dream for such a solution to our problem.

"I had made, some time ago, plans for a column monument that might be set up nearby where we had a home, to remain as a memorial to the Glory of God and in gratitude for the many benefits vouchsafed us by Him, but this new opportunity transcends all others in its possibilities for it may be erected in the city which has been my home all my life long, and I hope that it may be developed into a beautiful monument of our grateful sense to Him."

It was only on the death of this generous donor that the Bishop was permitted to disclose his name. The spirit in which this gift was made was so fine, and such modesty characterized the generous donor that the Bishop and Chapter now pay tribute to his self-effacing generosity.

Mr. Anderson had long been an outstanding citizen of Washington. He had been the recipient of many honors, and occupied distinguished positions in the diplomatic service, at one time Minister to Belgium and again Ambassador to Japan. He had also served in the Spanish-American War, hence he was a citizen who had served the na-

tion with rare fidelity and efficiency. His wife, also a very gifted person and writer, had shared her husband's deep interest in Washington Cathedral.

During the erection of St. Mary's Chapel, Mr. Anderson repeatedly visited it. In all its details he disclosed discriminating and unusual taste. He had responded to the Bishop's suggestion when he said to him: "Build your soul into this Chapel." This he did literally, and during all the years that intervened, from the presentation of the gift to the present time his interest continued unabated and yet always with the understanding, "No publicity, please."

Singularly enough, Mr. Anderson's funeral was the first one held in this Chapel, and by his own request it was conducted by the Bishop, who was assisted by the Reverend George B. Kinkad, Chaplain of the College of Preachers. In the memoranda that he left concerning his funeral and burial, the modesty that characterized him in life was again disclosed, in that he wanted the service to be free from all ostentation and attended only by his close and intimate friends.

The death of Mr. Anderson removes from the city of Washington one of its most conspicuous and highly esteemed citizens. The Bishop and Chapter of Washington Cathedral will ever cherish his memory, remembering not alone the great gift he made towards the erection of the Cathedral, but the fine character of the man who made the gift.

A BIOGRAPHICAL SKETCH OF MR. ANDERSON

Larz Anderson, diplomat, was born in Paris, France, August 15, 1866, son of Nicholas Longworth and Elizabeth (Kilgour) Anderson, grandson of Larz and Catherine (Longworth) Anderson and great-grandson of Richard Clough Anderson, a colonel in the Virginia line in the Revolution and aide-de-camp to Lafayette. In the same family

were General Robert Anderson, of Fort Sumter fame; Colonel Charles Anderson, governor of Ohio, and Richard Anderson, member of congress and first diplomatic representative to the Central American states. Mr. Anderson's father, a graduate of Harvard, was colonel of the 6th Ohio regiment in the civil war, and brevetted brigadier

and major-general at the age of twenty-seven. His paternal grandmother was the daughter of Nicholas Longworth, of Cincinnati, O., the philanthropist and first millionaire of the West.

The subject of this sketch attended schools at home and abroad and after graduating at Phillips Exeter Academy in 1884 he entered Harvard with highest honors and was graduated in 1888, cum laude. He subsequently spent two years in travel around the world, after which he entered the Harvard law school.

He was appointed by President Harrison in 1891 second secretary of the legation in London under Robert T. Lincoln, and he remained second secretary when the Mission was advanced to an Embassy and Honorable Thomas F. Bayard was appointed first ambassador to the court of St. James. In 1894 he was promoted by President Cleveland to be first secretary of the embassy at Rome. There on several occasions in the temporary absence of the ambassador, Wayne MacVeagh, he acted as charge d'affaires, and in that capacity handled successfully some delicate diplomatic situations arising out of the lynching of Italians in the United States. In 1897 he resigned in order to return home to be married, but remained on for some time under the new ambassador, William F. Draper, who was a close personal friend. Upon the outbreak of the war with Spain he volunteered for service and was commissioned captain and assistant adjutant-general of volunteers at Camp Alger, being assigned to the staff of General George W. Davis as acting adjutant-general of the 2d Division of the 2d Army Corps. When peace was concluded he made a trip to Ceylon and India, and in 1910 was a member of Secretary-of-War Dickinson's party on an official visit to the Philippines. As they passed through Japan they were entertained by the emperor and empress, and later in Peking, Mr. Anderson was received with the special

embassy at the foot of the dragon throne by the prince regent on behalf of the infant emperor.

When not traveling, Captain Anderson made his winter home in Washington, and with Mrs. Anderson had been prominent in the social life of the capital.

In 1911 he was appointed envoy extraordinary and minister plenipotentiary to Belgium, where he was most cordially and kindly received. He had previously met King Albert when as prince the latter had visited the United States. As minister he settled several questions of long standing, especially with regard to discrimination against American oils, in a manner satisfactory to both governments. In November, 1912, Mr. Anderson became ambassador extraordinary and minister plenipotentiary to Japan, where he was able to be of particular service because of his previous visits to that country, at which time he had made many friends. During his mission to Japan there was an uninterrupted continuance of happy relations between the two nations.

With the change of administration in 1913 he resigned, being the first of the American diplomatic corps to retire after having passed through in order all the grades of his time in the diplomatic service.

He was a member of the Society of the Cincinnati; the Military Order of the Loyal Legion; and the Order of the Spanish-American War. He was a commander in the Order of Sts. Maurice and Lazarre, and a grand officer of the Order of the Crown of Italy. His winter home was in Washington and his summer home was in Brookline, near Boston. He was married at Boston, Mass., June 10, 1897, to Isabel, daughter of Commodore George H. Perkins.

* * *

Close friends of Mr. Anderson filled the Chapel of St. Mary on the morn-

ing of April 16th when his funeral service was conducted by the Bishop of Washington.

The pallbearers included the Honorable Charles Francis Adams, Roger Amory, Walter Channing and Hobart Porter, all of Boston; and Major J. Van Ness Philip, Major Gist Blair, Nelson Perin, Horace Lee Washing-

ton, Colonel Ernest Locke and James B. Alley, all of Washington. The ushers were Colonel Reginald Huidekoper, John F. Wilkins, Corcoran Thom, and Hugh Legare.

The ashes of Mr. Anderson will later be placed in a tomb to be located in the wall of the Chapel which he so generously gave to the Cathedral.

CANON WILLIAM LEVERING DE VRIES

The Reverend William Levering DeVries, Ph.D., D.D., S.T.D., Canon and Precentor of Washington Cathedral, who had been associated with the Cathedral enterprise for more than a quarter of a century, died on Sunday afternoon, March 14th, at his home, 3515 Woodley Road, after a long illness. He was in his seventy-second year.

The burial office was read and requiem celebration of the Holy Communion held in the Great Choir on Tuesday, March 16th, at 10 A. M. in the presence of his friends among the clergy, former choir boys, parents of the present Cathedral choristers, and a delegation from the Alpha Delta Phi fraternity, of which Dr. DeVries was a national leader. He was buried in the Crypt of the Bethlehem Chapel, where he had participated in the first service ever held in this portion of the Cathedral Crypt in 1912.

The Bishop of Washington paid tribute to his colleague in the following words:

"In the death of Dr. DeVries the Cathedral loses one of its most trusted, faithful and learned advisors. He began his association with the Cathedral Foundation under Bishop Henry Yates Satterlee—hence, he was informed thoroughly as to the mind of the Bishop who has been called 'The Master Builder.'

"Throughout the Church, Canon DeVries was recognized for his scholarly attainments. He was an expert in liturgies and in the training of young men for the ministry. A

man of strong convictions, he was gifted with a rare facility for expressing them. He was singularly fair and just in his decisions. He occupied a conspicuous place in the concerns of the Diocese of Washington.

"To me personally, Dr. DeVries was at all times one of my most valued and beloved counsellors. He was loyal, devoted, and highly efficient in everything I committed to his care. His loss is an irreparable one.

"In recognition of his long and faithful service, he will be buried in the Crypt of the Bethlehem Chapel in which he exercised his ministry through many years."

The following minute was adopted by the Cathedral Chapter upon recommendation of a committee composed of the Right Reverend Philip M. Rhineland, D.D., LL.D., Chairman, the Very Reverend Noble C. Powell, D.D., and the Honorable Alanson B. Houghton:

Your committee appointed to draw up a minute in memory of Canon DeVries have thought it fitting in view of Canon DeVries' manifold and distinguished services not only to the Cathedral but also to his Diocese and to the Church at large, that such a memorial should deal in some detail with his life and ministry as a whole. To this end, Mr. Houghton has written of Canon DeVries as he knew him as a boy at school; Dr. Powell has treated of his fruitful work with students and young men; and the chairman has added a para-



WILLIAM LEVERING DEVRIES—1865-1937
Canon and Precentor of Washington Cathedral

Underwood & Underwood

graph in appreciation of his devoted labor for Washington Cathedral.

Mr. Houghton writes: "I first met Dr. DeVries a great many years ago. Our meeting place was St. Paul's School, Concord, New Hampshire. I came there a boy in 1880 and found there DeVries. As I think back over the two years I spent with him at that time, my first impression is, how little after all, he changed. Physically, he was as a man almost exactly what he was as a boy. Mentally, he had the same active mind, the same eager spirit, the same clear vision of what was worthwhile in life. Above all, I think of his devoutness. Even as a boy it seems to me his future course was marked out. When he finally decided to take Orders I do not know, but I fancy that even then there was no doubt in his mind as to what he should do and every intent and purpose to do it. Other influences no doubt were at work on him. Essentially, however, he was as a boy the same eager, devout Christian soul that he was in all his later years. I never heard a vulgar or profane word from him. His views on man and things, even as a boy, were sharp and well defined and he was fearless in expressing them. But even so, I do not recall that DeVries ever made an enemy. What he said was so just and fair and in such good spirit that no one could object. His transparent goodness, the simplicity of his thinking and of his life, his courage, his tireless energy—all these qualities and many more, as I think back, were exemplified quite as much in his life at school as in his later years here at the Cathedral."

Dr. Powell writes: "In the death of the Reverend William Levering DeVries the college world has lost one of its most enthusiastic and intelligent citizens. Perhaps no man of this generation had a profounder or more sympathetic knowledge of modern college conditions and the problems facing college men than did he. From the Atlantic to the Pacific

in scores of colleges and universities, he had intimate friends amongst faculty, alumni, and undergraduates. With all of these he kept in close touch through personal visits and correspondence. His home on Woodley Road was truly a Mecca for college men, there to renew precious friendships, to discuss problems of administrative and academic life, and to seek counsel about personal difficulties. And no one came away from '3515' without help and encouragement. In some almost magic way 'Billy DeVries' (as he was affectionately called by hundreds of college men) said the right word, pointed out the right path, and sympathized in the right way. He knew how to deal with men, for he was a man of deep and intelligent convictions, forth-right in his approach to every problem, and entirely frank in his observation and advice. His was a heart and mind too rare today. He made a genuine contribution to the life of his generation, and his passing leaves a place which will not be filled. From coast to coast, and lakes to gulf, those to whom he has brought peace of mind and soul, will join in the prayer that he may forever rest in peace."

Bishop Rhinelander writes: "He was devoted heart and soul to the Cathedral. He had built himself into its very fabric. Our loss in losing him will be more and more apparent as the days pass. Before a stone was in its place, even before the present site had been secured, he had caught from Bishop Satterlee the vision of what a Cathedral in Washington might mean to the Church and to the nation. He was keenly appreciative of and gave due weight to the externals. He gloried in the increasing majesty and beauty of the building, and as Precentor of the Cathedral labored incessantly to make the worship worthy of its setting. He was intimately concerned with every detail which would augment its silent, irresistible appeal but he never allowed the monumental

and material to dominate the spiritual. He was, above all else, a shepherd of souls. His pastoral instinct was controlling. The Cathedral drew him as a great instrument by which the Christian gospel could be brought to bear on men and women who otherwise might be outside its reach. And as he magnified the individual soul, so he was painstaking in little things, realizing how a great whole depends for its effectiveness upon the perfection of its smallest parts. He was a master of detail and the very soul of order. His eagerness and impulsiveness had nothing of the spirit of self-seeking. His heart and mind and will were set in the way of humble obedience to his Lord and Master. May the Lord Whom he loved grant him eternal rest and may light perpetual shine upon him."

RESOLVED: That the Chapter adopts this minute in Canon DeVries' memoriam with a deep sense of appreciation of and devout thankfulness for the noble service which he so freely gave to the Cathedral from its first beginnings through the thirty years which followed.

RESOLVED: That this minute be spread upon the minutes of the Chapter, that a copy be sent to Canon DeVries' sister, Mrs. Frank Frick, and that a copy be furnished to the Editor of *THE CATHEDRAL AGE* for publication.

His Cathedral Remembrance

Under the will of Canon DeVries, the trustees of the Protestant Episcopal Cathedral Foundation of the District of Columbia will be the residuary benefactors of a trust fund representing his estate, the income to be used for the following purposes:

"(1) To provide a gold medal in the form of a Jerusalem Cross, like the Mount Saint Alban Medal hitherto furnished by me, to be conferred on a choir boy each year for excellence in singing, under such regulations as the said Board of Trustees (the Cathedral Chapter) may ap-

point, but preferable the regulations hitherto observed.

"(2) To provide one or more free scholarships as day or boarding pupils, in St. Albans, the National Cathedral School for Boys, for Cathedral crucifers or singing choir boys, under such regulations as said Board of Trustees shall appoint. This legacy I am moved to make because of my long and deep interest in promoting the beauty and order of the Cathedral worship, and in the welfare and work of our crucifers and choir boys.

"(3) Or failing the former two objects in the course and changes of future years, the said Board of Trustees (the Cathedral Chapter) shall assign the annual income from this legacy as it may deem best for the maintenance of the worship, music and services of Washington Cathedral."

The theological books in Canon DeVries' library, some five hundred in number, are bequeathed to the Cathedral Library.

MEMORIAL TABLET TO A GREAT PHYSICIAN

In tribute to Dr. William Holland Wilmer, who is buried in Washington Cathedral, a bronze tablet with the following wording was unveiled on March 27th at the entrance to the Chapel of St. Joseph of Arimathea in the Crypt:

"In loving memory
of

WILLIAM HOLLAND WILMER
1863-1936

A physician of surpassing skill, a great surgeon and investigator, who with humbleness of mind and unbounded sympathy, brought sight to the blind, and dedicated his life to the welfare of the suffering and to the Glory of God."

Bishop Freeman conducted the service assisted by the Reverend G. Freeland Peter, D.D., and the Reverend ZeBarney T. Phillips, D.D., Rector of Epiphany parish. Mrs. Wilmer, other members of the family, and a few close friends were present.

Canon DeVries and Cathedral Beginnings

By the Reverend Raymond L. Wollen
Chaplain to the Bishop of Washington

THE passing of the Reverend Dr. William L. DeVries means the severance of one of the last physical links with the beginning of the Cathedral organization. The continuous connection of Dr. DeVries with the Cathedral, dating from his peculiarly close association with Bishop Satterlee in the days of the Pro-Cathedral at St. Mark's Church, made him in a unique way the exponent of the original ideals of the Cathedral. The examination and arranging of the late Precentor's papers, made necessary by his recent death, reveals how from the beginning he unceasingly labored and fought for the establishment and maintenance of the principles upon which Washington Cathedral was founded.

These principles were to be different from those governing Cathedral Foundations in the Church of England. There, through the centuries, the Cathedral has come to be regarded as the Dean's Church and the Bishop's authority is strictly limited and restricted.

Washington Cathedral was to be established in a different manner as is shown by the Constitution adopted in 1906. It is stated that the Cathedral shall be "the Bishop's Church, in which his Cathedra is placed. Inasmuch as he is called to an apostolic office, and apostolic duties are laid upon him, this Cathedral Church is to be so built, and its organization is to be so ordered, as to afford him, without let or hindrance or division of his apostolic authority, full and free opportunity for discharging the responsibilities of his sacred office. It shall be the Mother Church of the Diocese, maintaining and developing under the pastoral direction of the Bishop and the Dean, his Vicar, the fourfold work of a Cathedral, viz:

- Worship, under the guidance of a Precentor;
- Missions, under the guidance of a Missioner;

Education, under the guidance of a Chancellor;
Charity, under the guidance of an Almoner.

"The better to subserve this purpose, all supra-parochial organizations in the Diocese, evangelical and missionary, theological and educational, devotional and musical, charitable and institutional, should be affiliated with the Cathedral as far as possible."

In the earlier days before a single stone of the Cathedral had been laid, these fundamental principles were being worked out and established by Bishop Satterlee and the group of young priests who were associated with him as his chaplains, outstanding among whom was William L. DeVries.

In a paper entitled, "Cathedral Work in the Diocese of Washington" and prepared at the request of Bishop Satterlee in 1899, Canon DeVries outlines the fourfold departments of the work of the Cathedral. He tells of the Bishop working out his ideals for the proper conduct of Cathedral worship in his Pro-Cathedral and even in that early day shows his absorbing interest in this side of the Cathedral's work, which was to lead to the present dignified and careful ordering of worship in the Cathedral today. We read further of the Bishop's ideal of the Cathedral as the chief Mission Church of the Diocese and the center of missionary activity.

On the educational side of the work as might be expected from his own scholarly attainments, Dr. DeVries was very explicit. He speaks of the founding of the Cathedral School for Girls which was already an accomplished fact, but he also goes on to say "the peculiar educational work in the Cathedral system has always been the preparation of candidates for the ministry. This the Bishop provided for within a few months after his consecration by calling clergymen trained in college

and university methods of teaching to become his chaplains and assist in the educational as well as the missionary work of the Diocese."

In those days this educational work was brought to a climax by residence of newly ordained clergymen in the Cathedral Clergy House where they received postgraduate instruction and counsel. This Clergy House passed out of existence after a few years of operation but its ideal is carried on in these later days by the College of Preachers.

The works of charity were also intended to be fostered and centered at the Cathedral and the Canon Almoner was to be the Bishop's Vicar in the supervision and cultivation of these good works. So in these early days, although as yet there was no material fabric to house these varied activities, we find Dr. DeVries earnestly collaborating with Bishop Satterlee and assisting him in laying the spiritual foundations of the great Cathedral upon sound and permanent principles for the maintenance of which he earnestly contended to his latest hour.

The interest of Canon DeVries in the Cathedral was not confined to its organization and establishment. He also had very definite ideas in regard to architecture. A memorandum of his, addressed to Bishop Satterlee, shows that he had a very large influence in deciding many features which are now incorporated in the building of the Cathedral. Among these convictions of the young Canon are his recommendations that:

"The Nave and Transepts should be very broad as well as high. The breadth will give a great open space for the congregation before the pulpit so that many will be within hearing of the preacher's voice. The aisles should be comparatively narrow and used for passageways only. Thus there will be no one cut off from the view of the pulpit or the Chancel by the great central clusters of pillars. That the speaker's voice may not be lost and the choir effects attenuated

as under the dome of St. Paul's and in some continental churches in which the Nave and Transepts open into the lantern of the central tower, the Nave and the Transept vaulting should continue in the interior with no opening into the tower.

"The Choir should be much elevated above the Nave and the Sanctuary above the Choir. This will enable the persons sitting far back in the Nave to see all that goes on in the Chancel. But I do not think that the ascent from the Choir to the Sanctuary should be a rapid flight of steps as at Canterbury, but slowly by great broad foot paces from six to eight feet broad as at York. It does not seem to me that the rood screen should be omitted. It helps the devotional effect immensely but it should not obstruct the view. This can be effected by making it of very light pillars and not introducing transverse work until a high point is reached.

"A large east window over the altar is not desirable especially in this brilliant climate. It is too trying to the eyes. I feel, my dear Bishop, that many of these points may be looking far into the future but as you have asked me to submit to you all the ideas I have developed on this subject I give them to you now in full."

These quotations will serve to indicate Dr. DeVries' very large contribution to the building of Washington Cathedral on both its spiritual and material sides.

And now, in sure and certain hope of the Resurrection, his mortal body rests within that glorious temple that he envisioned aforetime. He has finished his course and he now rests from his labors. It is for those who continue the work to value at their true worth those great labors of this faithful and valiant servant of his Master and to see to it that nothing is lost. So shall this great undertaking of establishing upon these western shores the ancient Cathedral system of the Church, adapted to our changed needs and circumstances, be brought to glorious fruition.

Historic Plots Adorn Cottage Herb Garden

By Elisabeth Ellicott Poe

ON the twenty-third of April, 1937—the 373rd anniversary of the birth of William Shakespeare—there was planted in the quaint Cottage Herb Garden, conducted by All Hallows Guild in Washington Cathedral Close, a collection of herbs and plants, all of which had been mentioned in the plays and poems of that poet. Since that day the Shakespeare Garden has been inspected by hundreds of visitors to the Cathedral. The herbs and plants have been arranged in four little garden plots, with each plant or herb bearing its name label. An attractive sign board gives the entire list of plant life within the enclosure and accompanying quotations from Shakespeare.

To reach the Shakespeare Garden, one must cross the stile in the Cottage Herb Garden. Hard by the dipping pool one may see the herbs and plants whose ancestors must have delighted the eyes of Shakespeare in the England of long ago, and so impressed themselves upon his mind that he wove them into the imagery of his wondrous writings.

It has been well said that William Shakespeare was possessed of the true love of gardens and flowers. He was familiar with the herb lore available in his day. More herbs are mentioned in his plays than in the works of any of his contemporary writers.

If one may take the testimony of his writings, Shakespeare must have wandered through many a knot garden of herbs and delicately scented flowers, stopping to catch an elusive fragrance here from an herb leaf or there to draw in the breath of a scented rose. As a country lad, he knew the secrets in the book of Old Mother Nature. To the end of his life he remembered the humble creatures of the earth, sea, and air who had been the companions of his boyhood.

Shakespeare once called herbs "the

flowers of winter." And well he might, for these members of what Henry Beston has called "man's noblest heritage of green" valiantly fighting against frost and the snows often may be seen forcing their way through hardened earth to delight passers-by with their sturdy green and promise of the spring.

Visitors to Shakespeare's home at Stratford-on-Avon, England, sometimes are favored with a glimpse of the herb garden in the grounds. They come away with the conviction that it may have been Ann Hathaway, wife of the poet-dramatist, who, even as many ladies of her day, planted herbs and used them in her household, for flavor, for fragrance or for healing.

It must be remembered that even for centuries before the days of Shakespeare, all the gardens of England were herb gardens. Miss Rohde says: "How beautiful they must have been, for roses, lilies, gillyflowers or carnations, lavender, rosemary, fennel, poppies, marigolds, honeysuckle, periwinkles, peonies and violets were all used as herbs." It was with that thought uppermost in mind that the plants and herbs were selected for the Shakespeare plots in the Cottage Herb Garden at Washington Cathedral.

What bits of Shakespearean wit, philosophy and wisdom are recalled by the very names of the herbs and flowers. For instance, that green clump of lowly camomile! Through the centuries comes the voice of Falstaff: "The camomile, the more it is trodden on, the faster it grows; yet youth, the more it is wasted, the sooner it wears."

On the stage of time re-echo the words of Oberon in "A Midsummer Night's Dream":

"I know a bank where the wild
thyme blows,
Where oxlips and the nodding vio-
let grows;



Harris & Ewing

THE SHAKESPEARE CORNER IN THE COTTAGE HERB GARDEN

Quite over-canopied with lush
woodbine,
With sweet musk roses and with
eglantine."

And again, in "Othello," Shakespeare makes a character say: "Our bodies are our gardens, to that which our wills are gardeners; so that if we will we plant nettles or sow lettuce; set hyssop and pull up thyme; why—the power and authority of this lies in our wills." How enchanting a philosophy and a way of life and how filled with horticultural lore that will be appreciated by the garden lover of today.

Here is a list of the herbs and plants in the Shakespeare plot at the Cottage Herb Garden, together with appropriate quotations from the pages written by the matchless bard of Avon:

Aconite—or Bachelors' Buttons,
"Merry Wives of Windsor," Act 3,
Scene 2: "What say you to young Master Fenton, he capers, he dances, he has eyes of youth, he speaks holiday, he smells April and May; he will carry't, he will carry't; 'tis in his buttons; he will carry't." (In those days the

swains carried bachelors' buttons flowers in their pockets to divine whether their love affairs would prosper.)

Balm: "Merry Wives of Windsor," Act 5, Scene 5:

"The several chairs of order look
you scour
With juice of balm and every
precious flower."

Boxwood: "Twelfth Night," Act 2,
Scene 5: "All three get ye into the
box-tree."

Burnet: "King Henry the Fifth," Act 5, Scene 2:

"The even mead that erst brought
sweetly forth
The freckled cowslip, burnet and
sweet clover."

Buttercup — or Cuckoo — Buds:
"Love's Labour Lost," Act 5, Scene 2:

"When Daisies pied and violets
blue
And lady-smocks all silver-white,
And Cuckoo-buds of yellow hue
Do paint the meadows with de-
light."

Camomile: "Henry the Fourth," Act 2, Scene 4—"Camomile, the more it is trodden on the faster it grows;

yet youth, the more it is wasted, the sooner it wears."

Carnations or Gillyflowers: "The Winter's Tale." Act. 4, Scene 3. Perdita says—

"The fairest flowers o' the season
Are our carnations, and streak'd
gillyvors."

Caraway: "King Henry the Fourth": "You shall see mine orchard, where in an arbour we will eat a last year's pippin of my own grafting with a dish of caraways."

Columbine: "Hamlet," Act. IV, Scene 5: "There's fennel for you, and columbines: there's rue for you: we may call it herb-grace o' Sundays."

Daffodil: "The Winter's Tale," Act IV, Scene 3. Perdita's daffodils—"That come before the swallow dares, and take the winds of March with beauty."

Daisies: "Love's Labour Lost," Act 5, Scene 2.—Same quotation as for buttercups.

Fennel: "Hamlet," Act. 4, Scene 5. Same quotation as for columbine.

Holly: "As You Like It," Act 2, Scene 7.

"Heigh-ho, sing heigh-ho unto the green holly,

Most friendship is feigning, most loving mere folly:

Then heigh-ho, the holly

This life is most jolly."

Hyssop: "Othello," Act 1, Scene 3. —"Virtue! A fig! 'tis in ourselves that we are thus or thus. Our bodies are gardens; to the which our wills are gardeners: so that if we will plant nettles, or sow lettuce; set hyssop and pull up thyme."

Ivy—"The Winter's Tale," Act 3, Scene 3: "They have scared away two of my best sheep, if anyhow I find them 'tis by the seaside browsing of ivy."

Lavender: "The Winter's Tale," Act 4, Scene 3.

"Here's flowers for you;

Hot lavender, mints, savory, marjoram."

Lily: Sonnet XCIV:

"For sweetest things turn sourest by their deeds;

Lilies that fester smell far worse than weeds."

Mandrake: "Romeo and Juliet," Act 4, Scene 3:

"And shrieks like mandrakes torn out of the earth

That living mortals hearing them run mad."

Marigold: "The Winter's Tale," Act 4, Scene 3:

"The marigold that goes to bed with the sun

And with him rises weeping."

Mints: "The Winter's Tale," Act 4, Scene 3.—Same quotation as for lavender.

Mustard—"King Henry the Fourth," Part 2, Act 2, Scene 4: Falstaff says: "He a good wit? hang him, baboon! his wit's as thick as Tewkesbury mustard."

Myrtle: "Measure for Measure," Act 2, Scene 2:

"Merciful Heaven,

Thou rather with thy sharp and sulphurous bolt

Splitst the unwedgeable and gnarled oak

Than the soft myrtle."

Pansy—or Love-in-Idleness—"Hamlet," Act 5, Scene 5: "And there is pansies—that's for thoughts."

Parsley: "The Taming of the Shrew," Act 4, Scene 4: "She went to the garden for parsley to stuff a rabbit."

Pinks: "Romeo and Juliet," Act 3, Scene 3:

Mercutio says—"Nay, I am the very pink of courtesy."

Romeo—"Pink for flower?"

Mercutio—"Right."

Pepper: "Twelfth Night," Act 3, Scene 4: "Here's the challenge, read it; I warrant there's vinegar and pepper in't."

Poppy: "Othello," Act 3, Scene 3:

"... Not poppy, nor mandragora,
Not all the drowsy syrups of the world.

Shall ever medicine thee to that sweet sleep

Which thou own'd'st yesterday."

Primrose: "Cymbeline," Act 4.



R. J. Bonde & Sons

ROSES IN THE BISHOP'S GARDEN PRESS CLOSE TO THE WAYSIDE CROSS

To the East of "Hortulus: the Little Garden" is a Rose Garden. A turf panel in the center forms a quiet approach to the dominant feature at its far end: the Wayside Cross, a rare survival of the early days of the Christian faith in France. A round-headed or wheel-cross, it carries the sacred monogram, I H S, thus marking the dedication of the Bishop's Garden. An inscription encircling these letters, translated from the Latin, reads: "*Our soul is humbled even unto dust.*" Each rose plant represents an individual gift or offering, as well as the trees and shrubs. These gifts are all recorded in the "Garden Book of Remembrance."

Scene 2:

"I'll sweeten thy sad grave; thou shalt not lack

The flower that's like thy face,
pale primrose."

Rosemary: "Hamlet," Act 4, Scene 5: "There's rosemary, that's for remembrance, pray you, love, remember."

Rose: "Love's Labour Lost," Act 1, Scene 1:

"At Christmas I no more desire
a rose

Than wish a snow in May's new
fangled earth;

But like of each thing that in season grows."

Saffron: "The Merry Wives of Windsor," Act 5, Scene 5: "I must have saffron to colour the warden pies."

Savory: "The Winter's Tale," Act 4, Scene 3.—Same quotation as for lavender.

Thistle: "A Midsummer Night's Dream," Act 4, Scene 1: "Kill me a good red-hipped humble bee on the top of a thistle, and, good Monsieur, bring me the honey-bag."

Thyme: "A Midsummer Night's Dream," Act 2, Scene 1: "I know a bank where the wild thyme grows."

Violet: "Twelfth Night," Act 1, Scene 1:

"That strain again. It had a dying fall;

O it came o'er my ear like the
sweet south

That breathes upon a bed of Violets,

Stealing and giving odour."

Wormwood or Dian's Bud: "Love's Labour Lost," Act 5, Scene 2: "Weed this wormwood from your fruitful brain."

Yew: "King Richard the Second," Act 3, Scene 2:

"The very beadsmen learn to bend
their bows

Of double-fatal yew against thy
state."

Sweet Marjoram: "All's Well that Ends Well," Act 4, Scene 5:

"Clown: 'Indeed, Sir, she was the

sweet marjoram of the salad or rather the herb of grace.'"

Near to the Shakespeare Garden plots are two others in the Cottage Herb Garden which give us a hint of the even greater antiquity of herbs and the part they played in the early history of mankind. These are the herbs mentioned in the Bible, in either the Old or New Testaments. It is surprising to find that a number of these Biblical herbs are in common use today serving mankind in the 20th century as they did in the ages before the coming of Christ.

Diligent research has brought to light the following list which is not offered as complete but which features the Bible Garden Plot almost in the shadow of Washington Cathedral. If readers of THE CATHEDRAL AGE can suggest any other herbs, the names will be received gratefully by the author.

Anise: St. Matthew 23:23—"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone."

Balm: Jeremiah 8:22—"Is there no balm in Gilead?"

Bramble: Judges 9:14 and 15—"Then said all the trees unto the bramble, Come thou and reign over us. And the bramble said unto the trees, if in truth ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon."

Coriander: Exodus 16:31—"And the house of Israel called the name thereof manna; and it was like coriander seed, white; and the taste of it was like wafers made with honey."

Cummin: Isaiah 28:25—"When he hath made plain the face thereof, doth he not cast abroad the fitches and scatter the cummin, and cast in the principal wheat and the appointed barley and the rye in their place?"

Hyssop: Leviticus 14:4 — "Then

shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood and scarlet, and hyssop."

Lily of the Valley: The Song of Solomon 2:1—"I am the rose of Sharon and the lily of the valley."

Lily: St. Matthew 6:28 and 29—"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."

Mallow: Job 30:3 and 4—"For want and famine, they were solitary, fleeing into the wilderness . . . who cut up mallows by the bushes and juniper roots for their meat."

Mint: St. Matthew 23:23—Same quotation as for anise.

Myrrh: St. Matthew 2:11—"They presented to him gifts, gold and frankincense and myrrh."

Rose: Wisdom 2:1—"Let us crown ourselves with roses before they be withered."

Rue: St. Luke's 11:42—"But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God! these ought ye to have done, and not to leave the other undone."

Saffron: The Song of Solomon 4:13 and 14—"Thy plants are an orchard of pomegranates with pleasant fruits; camphire, with spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices."

Wormwood: Proverbs—"Her end is as bitter as wormwood, sharp as a two-edged wood."

Lovers of the Bible and Shakespeare will find a cordial welcome in the Cottage Herb Garden during the early summer months when Mount Saint Alban dons Nature's colorful dress of green.



STAINED GLASS EXHIBIT FEATURED IN "NATIONAL ART WEEK"

Cartoons and Transparency for Washington Cathedral Windows assembled in Philadelphia by Lawrence B. Saint.

The Cathedral and Liberal Democracy*

By The Honorable William R. Castle
President of the National Cathedral Association

WE have come together as we do every year to take stock of the future. Today we have every right to hope that it may be a brighter, more useful future, that the influence of the Cathedral in Washington may spread like the rivulets that flow in all directions from a common source, spread until the influence is felt from Maine to California. We who live in Washington cannot bring that about without your help. Even our new Dean, who is passing on to us his own fresh enthusiasm, cannot do the work of thousands.

It is for you to build up the National Cathedral Association, to give us enough members to do properly the great work that is to be done, to enable us to expand that work constantly instead of wondering sadly what essential branch of the work must be cut off because of lack of funds. We are glad to have "Master Builders," of course, but I always prefer to see a thousand two dollar members than two one thousand dollar members. The reason is that two thousand can talk louder than two, that two thousand can influence more other people than two can influence, that two thousand may rapidly grow to four thousand whereas two might only grow to four. Therefore, I hope that everyone of you will go home determined to bring during the next year at least ten new members to the National Cathedral Association.

We all have the highest confidence in Dean Powell. We know that he is going to do great things for us but let us show him that we trust him now, and that we are not waiting to test him first before we show our trust. It is much better to do things on our own volition than to be shamed into doing them, and the need of a national spirit-

ual uplift—our task here is in leading that uplift—is so great that we must not delay. I want to tell you just one or two of the reasons which seem to me to make this work imperative.

Mussolini once wrote, in substance: "If democracy means a government for the people—for the benefit of the people—then the fascist state is the one pure democracy in the world." But Mussolini has no idea of the meaning of democracy. The state which gives, and demands no service in return, becomes a dictatorship, and when that happens it ceases to give. The people who have received without giving suddenly find that they are wholly dependent, are slaves. Democracy is government for the people, to be sure, but even more is it government by the people and of the people. As soon as it ceases to be government by the people it also ceases to be government for the people.

Democracy, therefore, is government through the common acceptance of obligations and of responsibility. It was originally built on the solid foundation of countless free and thinking individuals who conquered their selfishness in order to fight together for the common good. But that sense of individual responsibility which makes liberalism possible and inevitable, which is at the basis of all humanitarian effort, is growing as weak in this country of ours as it has grown weak in so many other nations. People are getting flabby. Personal ambition seems to end in economic security. There is no strong impulse to climb higher and higher until the individual stands on the peak and reaches to the clouds. Mediocrity is enough, mediocrity and a kind of dull safety.

If that picture of modern American society is true—and you have only to look at the apathetic, often resigned

*Address delivered at annual meeting of the National Cathedral Association on May 6, 1937.

faces of the people you pass on the street to know it to be true—can you not see the value of this Cathedral in the Nation's Capital, the inspiration it is capable of giving to those who have imagination enough even partly to grasp its message? It is a picture in stone of what ought to be the spiritual stature of the nation. The Cathedral is a center of liberalism because it is a "house of prayer for all people." Its towers will reach to the clouds and the golden stars will shine through its arches. Its architecture is the symbol of aspiration. It will endure nothing of mediocrity. It is always climbing upward but at the same time it is anchored to those rock masses which are the very bones of the earth. It is beauty and color and light. And all of its qualities, in spiritual translation, are what should make up the character and compose the free man of a democracy. Can you look at the Cathedral and fail to be inspired? Can you not see that its influence must go far to preserve our liberal democracy?

A Roman Catholic friend of mine said to me the other day, "I have an idea that the future of this country lies largely in the hands of the Episcopal Church. You are liberal and permit your members to think for themselves. Yet you have a ritual which prevents them from drifting into formlessness and confusion. You have more than your share of the cultured people of the country but that is all right because the Church teaches them their obligations to society. I wonder whether you may not have also the imagination, in time to come, to send out boys from your schools into the ranks of labor and onto the farms. You will do this for two reasons—because you will realize the dignity and importance of physical labor, and because you will want to raise the general intellectual and spiritual level of workers everywhere, and to vitalize the Christian tradition among those who have ceased to think very much about anything except mere comfort. Your Church is the only one which can prove that com-



A. F. Doley

CENTRAL TOWER OF LINCOLN



A. F. Doley

CANTERBURY INVITES PILGRIMS

munism and fascism are both reaction, —that only in democratic liberalism can the nation go forward."

How many of us who are Church men and women have that fine and just conception of our own Church? We are all too much inclined to take it for granted or, still worse, pretty much to forget it between Easter and Christmas. And too many of us, when we do think of it, get worried about the non-essentials — whether the service should be said or sung, whether eucharistic vestments are a blessing or a distraction. Those things do not make the Church. They are only the outward expression of the worship of different members of the Church. The very fact that we have high and low and broad and all the other varieties merely shows that the Church represents a complete segment of society and therefore includes all kinds of people; that it can satisfy the needs of all.

We ought to glory in our diversity, a diversity bound together by the liturgy of the Holy Communion. Out of that diversity in unity we can, as my Roman Catholic friend said, prove to our fellow citizens the power of liberalism within the law, the sanely restraining but never deadening value of tradition; we can lead the bold forward march of men and women who are free to think and to speak, who speak wisely because they have been wisely trained. Perhaps more than we realize has the preservation of the Christian tradition itself been placed in our hands—and we must never forget that Christianity is the well-spring of our national life.

But here, you will say, I am talking of the Church as a whole. What has this to do with our Cathedral? It has everything to do with it—as surely as a spear-head has to do with a spear. More than any other church building

this Cathedral represents our communion to the people of the United States. The thousands of pilgrims from every state and territory of the Union must see in the strength and beauty of the building the reflection of the strength and beauty of the Church. Those who go to the services, men and women of every denomination, all equally welcome within the portals of the Cathedral, must go away with some clearer understanding of the liberalism of the Church as well as the discipline of the ritual in which we all share. Liberty within the law, discipline with perfect freedom—that is what the services of the Cathedral teach; that is what the boys and girls learn in the Cathedral schools; that is the heart of the message that priests and laity who are privileged to spend a few days or weeks in the College of Preachers take out with them for the good of the rest of the world.

You will say perhaps that I am mixing up democracy and religion, that I confuse the politician with the priest. Perhaps I do. And perhaps I do it because I am convinced that without religion democracy must fail, that unless the politician has something of the priest within his heart, he too must fail.

There must always be a broad and open highway between the Capitol and the Cathedral. Was it not the poet Crashaw who spoke of a priest as "God's conduit"? Here in Washington, here in the Cathedral, our priests must be the conduits through which some drops, at least, of eternal wisdom may flow into the minds and souls of those who make our laws. Only thus shall we fulfill our duty to the nation by leading people into the American way which has always been and always must be synonymous with the way of the Christian religion.

Cathedral Council Elects Two New Members

THE Reverend Ivan Lee Holt, Ph.D., D.D., of St. Louis, former President of the Federal Council of the Churches of Christ in America, and Charles P. Taft, Esq., of Cincinnati, son of the late President William Howard Taft, have been elected members of the Council of Washington Cathedral to fill vacancies caused by the death of the Reverend S. Parkes Cadman, D.D., LL.D., and the translation of C. F. R. Ogilby, Esq., from the Council to membership on the Cathedral Chapter, of which he is now Secretary.

The Reverend Dr. Holt has been pastor of St. John's Methodist Episcopal Church, South, in St. Louis since 1918. He retired from the presidency of the Federal Council only a few months ago, after speaking before many of the national conferences of the Protestant denominations and attending meetings of city and state federations.

A native of DeWitt, Arkansas, Dr. Holt was graduated from the Training

School in Fordyce, took his A.B. degree from Vanderbilt University in Nashville, Tennessee, and his Ph.D. from the University of Chicago. After traveling and taking up special studies in Europe for three years, he was married in 1906 to Miss Leland Burks.

He was professor of Greek and Latin at the Training School in Stuttgart, Arkansas, from 1904 to 1907 and was ordained as a minister of the Methodist Episcopal Church, South, in 1909. His first pastorate was the University M. E. Church in St. Louis and he later took charge of the Cape Girardeau Church. From 1915 to 1918 he was professor of Old Testament Literature at Southern Methodist University in Dallas, Texas, serving also as Chaplain of the University. He left there to take up his present work in St. Louis, where he has long been an important factor in the religious, educational, and fraternal life of the city.

Dr. Holt is the author of "Some Babylonian Contracts," "The Return of Spring to Man's Soul," and is a frequent contributor to periodicals. He has received honorary degrees from Duke University, Central College, Emory University, Southern College, Ohio Wesleyan University and Syracuse University.

He served as guest pastor at Egremont Presbyterian Church at Wallasey, England, in 1931 and has been to Europe every year since 1918 to attend international conferences on peace and religion. He was guest pastor at the Community Church in Shanghai, China, in 1935 and "Fraternal Messenger" from the Methodists in America to the General Conference of Australasian Methodists meeting in Melbourne. While on this mission, Dr. Holt was visitor to the National Christian Councils of the lands around the Pacific.

As the son of the twenty-seventh President of the United States, Charles



IVAN LEE HOLT

Phelps Taft, II, is already well known as one of the outstanding leaders among the younger members of the Episcopal Church. He was born in Cincinnati, was graduated from Taft School in Watertown, Connecticut, in 1913 and took his B.A. degree at Yale in 1918 and his LL.B. in 1921 from the same university. He was married to Miss Eleanor K. Chase of Waterbury, Connecticut, on October 6, 1917.

After being admitted to the Ohio bar in 1922, he started the practice of law in the office of his brother, Robert A. Taft, in Cincinnati and has been a member of the firm of Taft, Stettinius and Hollister since 1924. Mr. Taft began his public service as prosecuting attorney of Hamilton County, Ohio, and later served as a member of the City Charter Commission. He was elected director of the Community Chest and chairman of the Governor's Commission on County Government in 1934.



Nicholas Boris

CHARLES PHELPS TAFT II

Among other public spirited activities, he is vice-president of the Cincinnati Y.M.C.A., secretary of the Children's Hospital, and treasurer of the Colored Industrial School of Cincinnati. When America entered the World War, he enlisted in the United States Army and was assigned to the 12th Field Artillery Regiment of the 2nd Division. Mr. Taft served with the A.E.F. from January 5 to December 27, 1918, winning his commission as first lieutenant and later as captain in the Officers' Reserve Corps of the Field Artillery.

He is author of "City Management—The Cincinnati Experiment" and other works in the field of government and politics. He came to Washington a few weeks ago to deliver an address at the annual meeting of the Family Service Association, of which Canon Anson Phelps Stokes was for some time president.

CLOSER KNITTING OF INTERNATIONAL TIES

May 7, 1937.

Archbishop of Canterbury
London
England

The Bishop, Dean and Chapter of Washington Cathedral rejoice with the people of Great Britain in the Coronation of their King and Queen. A notable service in Washington Cathedral on May twelfth will join with the Church of England in earnest prayer that the richest of God's favor may be bestowed upon their Majesties and that a reign so auspiciously begun may mark the closer knitting of the ties that bind together our peoples, one in speech and Christian tradition. May I beg you to bear affectionate greetings and felicitations to their Majesties.

The Bishop of Washington

WN53JH LONDONPO 19 10 1715

May 10, 1937.

LC BISHOP
BISHOPS HOUSE
WASHINGTON

MOST GRATEFUL FOR CABLE-
GRAM REJOICE TO KNOW OF
SERVICE ON WEDNESDAY.

Archbishop of Canterbury



COLLEGE OF PREACHERS

FROM THE WARDEN'S STUDY

Two Messages to the "Alumni"

Those who love the College of Preachers should hold first, in heart and mind, the will to make and keep it "a spiritual power-house" for the whole Church.

The initial success of the College has been due, humanly speaking, to two things. First, its place was ready for it. It came at the right time to meet a great, if half unconscious, need. Secondly, the Church *as a whole* was prepared to trust it, and to make full use of it. Our ablest minds, our most devoted spirits, have freely given of their best. Our younger clergy, of all traditions and associations, have found in it a clarifying, strengthening and stimulating influence.

From these facts come two deep convictions. First, broadly speaking, we who under God have had the direction of the College have pointed its course in the right way. It is moving towards the right goal. Secondly, its future, like its past, must be fashioned, not by the detached mind of any individual, but by a corporate loyalty to the authentic, that is, the historic, Gospel of the Grace of God in our Lord, and, equally, by a sensitive response to the Church's contemporary needs. The College is not a building, but a fellowship. Leaders and learners alike are partners. Those in charge are in a true sense representatives.

No one is more conscious of this than Dr. Powell. No one is more intimately sympathetic with our tradition. He has closely marked our progress since we

took our first hesitating steps eleven years ago. My personal regret in laying down a work which has meant more to me than can be put in words is compensated by my thankfulness that what has been begun, insofar as it is well begun, is so sure to be carried on to its fulfillment.

Many of the clergy who have been with us feel toward the College as grateful and affectionate "alumni." Through the years I have been conscious of a strong current of loyalty and devotion, made effective for our help by fervent prayer. This has been our chief reliance in the past. I confidently ask for its continuance to the end that our Lord may find in the College an instrument more and more set to do His will, for the glory of His Name and the extension of His Kingdom.

PHILIP M. RHINELANDER,
Warden.

Within recent weeks the press has carried the story of my election as Warden of the College. This is to take effect upon the retirement of Bishop Rhinelanders on July 1st.

Many of you know of my association with the College from its beginning. I was a member of the first conference and thereafter served as a member of the Warden's Council of Advice, during the time the principles were being laid and policies worked out. Since then, it has been my privilege to be closely associated with the Warden and the College.

I speak feelingly when I say that no man in the Church regrets more deeply than I, the retirement of Bishop Rhineland. He is the College. There is no one of us who can appraise with anything like adequacy, his contribution to the life of the College, and through it, to the life of the Church. Those of us who have had the privilege of being near him during his years as Warden, know how he has given of his very life. The College is, and will continue to be, the extension of the heart and mind of the Warden.

It will be my purpose to extend and develop the work along the broad principles which under his leadership have proven to be so sound. It is my hope and prayer, and I am confident it is the hope and prayer of every one of you, that the Warden will find it possible, for years to come, not only to

keep an active interest in the work so solidly begun by him, but also to counsel and advise with me regularly regarding the work of the College.

All of us know what possibilities there are confronting this unique institution. No one man can now be adequate for it. You who are close to it and have been benefited by it, must feel, as I do, a deep sense of responsibility for its future. I covet your advice, your suggestions, and your cooperation in bringing to a fuller realization the hopes and dreams of those who established the institution.

With this assistance from you and with the privilege of the constant counsel of Bishop Freeman and, I hope, of the Warden, we may face the future with confidence and high hopes.

NOBLE C. POWELL,
Warden Elect.

PREACHING THE KINGDOM IN A PAGAN WORLD

From Florida, Texas, New Mexico, Wisconsin, New York, New Jersey, Pennsylvania, Maryland and points between, eighteen clergymen came to the College for the week of November 18th to study "Preaching the Kingdom" under the leadership of the Reverend D. A. McGregor, Ph.D., S.T.D., Executive Secretary, Department of Religious Education of the National Council.

Dr. McGregor began by changing the title of the conference to "Preaching the Gospel of the Kingdom of God." He approached his subject from the point of view set forth in "God and the Social Process" by Louis Wallis, the book required in preparation for this conference. After stating that "religion is primarily and fundamentally a social pattern in which man tries to satisfy his needs of food, freedom, fellowship and God," he showed how various religions, particularly Judaism, developed rituals and doctrines, respectively, to protect their peculiar pattern.

The Christian religion began with the Gospel of the Kingdom of God as

preached by Jesus and seen in Him. Its social pattern was the "family fellowship." How this distinctly Christian social pattern enables every person joining it to secure "food, freedom, fellowship and God" was the subject of several lectures. Conditions of membership were "repentance, hope and devotion to Christ and His Kingdom." Baptism and Holy Communion were the two chief rituals; the former the rite of admission into the Christian Fellowship (the Church); the latter the rite of maintaining and strengthening Her; both requiring "repentance, hope and devotion."

Interesting and provoking analyses were made of communism, fascism and capitalism as contemporaneous religions vieing with the Church for supremacy today. The religion that survives this social struggle will be the one that best supplies man with "food, freedom, fellowship and God." Dr. McGregor particularly emphasized the undeveloped power the Church possesses in this struggle with Her Gospel of hope and fellowship.

As the members were all engaged in

parish work, the discussions centered around two points: "How can this Christian Fellowship be developed in parish life? How can it be projected into our pagan world?" All agreed that the primary task is to preach and teach this Christian Fellowship within the parish unit (cell); centralizing the Fellowship in the Holy Communion and realizing it in the corporate life of the parish. When the suggestion was made that this Fellowship should be projected more and more into the Diocesan and National Church, the conference divided. Salaries of clergymen and lay employees of the Church, and the leadership of bishops in extending the Christian Fellowship into the National Church, stirred all to enthusiastic debate.

However, when the question was raised "How can this Christian Fel-

lowship be projected into our present-day pagan world?" the conference split wide open. If the men preached as fervently in the Chapel as they did on this question, Bishop Rhinelander would have given them all 100 per cent!

Bishop Fiske, who attended the first half of the conference, contributed much to the discussion.

When this session of the College ended, all agreed a great subject had been opened up, new sources of strength and encouragement had been seen and new power had been felt. All agreed also, that this inspiration and light and a great deal more would be needed if the Gospel of the Kingdom of God is to be preached realistically and bravely in the pagan world today!

C. L. W. JR.

PREPARATION FOR LENTEN PREACHING

"Preparation for Lenten preaching is no different from preparation for any other season of the Church year," said Bishop Strider of West Virginia, at the beginning of the conference of January 4th to 9th. "All worthwhile preaching comes not from observing a set of rules but from the natural, normal expression of a personality experiencing the Christian way of life, whose life is 'hid with God in Christ Jesus.' Great preaching comes from great living."

Lent does offer special opportunity and challenge, however, in that it is the high water mark of the Christian year in interest, attendance, giving and the receptive mood.

Two elements enter into effective preparation: prayer and study. To say one is "too busy" usually means "I am not keen for these."

Three notes should enter into sermons: (1) The prophetic—the preacher must know his age, his people, his facts, always avoiding personalities or

temper in his attack and "taking his medicine" without grumbling or bitterness if attacked; (2) an effective Christianity comes from an effective teaching ministry—teach great Christian verities—the congregation is hungry for them; (3) the evangelistic note—our Church is especially qualified to promote and encourage this because it naturally avoids the emotional extremes that make evangelism so distasteful. Our sermons must be reasonable, urgent, deeply infused with a sense of the infinite value of man and God's plan for him.

The schedule for all twenty priests who attended the conference from widely scattered parts of the union included daily Morning Prayer, Holy Communion, Intercessions, Evensong, Preaching and Compline, and played a vital part in the thought and fellowship of the men.

The Warden of the College was exceptionally effective in his splendid "Meditations on Meditation." He

stressed three essentials in making a meditation: Imagination, Reflection and Resolution. He then applied these in meditations on the Beatitudes. "If you want to know what the Beatitudes mean," he said, "look straight into the life of our Lord."

Two men preached in the Chapel each day and at an after dinner conference the sermons and delivery were constructively criticized. All the men

presented two written sermons for study by and criticism from either Bishop Rhinelander, Bishop Strider or Dr. Niver. All the men were enthusiastic about the help they received.

Great as were the practical benefits from services, meditations, lectures and addresses, even greater was the benefit to all in the fine fellowship of the clergy during their stay.

J. H. B.

RETREATS AND DAYS OF DEVOTION

Under the direction of the Reverend Spence Burton, S.S.J.E., and the Reverend Roland Palmer, S.S.J.E., a conference on "The Conduct of Retreats and Days of Devotion" was held from January 13th to 20th.

One is at a loss to set down all of the many fine spiritual impulses which were received by those who were in attendance. This conference, to express it in the simplest terms, was designed that we might pay "a special visit to God in order to know Him better," and to revive within ourselves "a sense of real union with God." This thought is the definition of the purpose of a retreat suggested by the Reverend A. H. Simpson, in his excellent handbook on "The Principles and Practice of Retreat."

Guided and directed by two deeply spiritual leaders, the members of the conference did pay a special visit to God. The Way of attainment was made abundantly clear; the Truth shone forth and God was made very real to all. Certainly there was revived within all a definite sense of oneness with God.

"From the rising of the sun, even unto the going down of the same," the power and redeeming love of God was made manifest to us. The addresses and the meditations brought us to the foot of the Cross, humbly conscious of our own unworthiness, and creating

within us a consuming desire to know God better so that we might better do God's will.

As always the chapel services proved to be a source of inspiration and helpfulness. The noon-day intercessions, so definite, so helpful, made one realize anew the power of corporate intercessory prayer. Would that all of our parishes might have many such periods of prayer experience!

The renewing of acquaintances, the joyous and fruitful friendships, the happy hours spent in the common room, the breaking of bread together, the stately and impressive beauty of the building and the unobtrusive thoughtfulness of those who minister to the comfort and convenience of all in attendance—all these serve to make a week at the College an unforgettable experience.

How doubly blessed we of the clergy are when into our busy lives comes an invitation to attend a conference at the College of Preachers. After such a week we return to our respective fields of service enriched, inspired, and blessed, humbled by a sense of our own unworthiness and inability to bring to our people an adequate knowledge of God and Christ and the Holy Spirit as brought to us by the leaders of this conference.

C. W. B.

CONFERENCE ON "THE TECHNIQUE OF PREACHING"

The preparation of the sermon means the preparation of the preacher. The first week in February twelve parish priests met at the College of Preachers, under the leadership of the faculty and of the Reverend Dr. Karl Block, to practice the three arts of the preacher—gathering material, thinking it through, and giving it expression. The first two steps—gathering and analyzing—were approached through lectures, meditations, and informal discussions. The chief item was on subject matter, that our preaching might be neither too conservative nor too contemporaneous.

We moved out from the indolence, preoccupation, and sense of unworthiness, which so often block good preaching, toward that vigorous dedication of the mind which makes for power and for joy. We came to grips with such realities as modern secularism and the disintegration of the home. We faced the problem of misfortune, thwarted ambitions, and personality disturb-

ances. We learned to think of the Church not primarily as a moral ambulance, but as a great immunizing force to protect people against the particular temptations of our day. Our minds fairly tingle now with sermon topics and with zeal for deeper study.

The third step—expression—was approached through a series of sermons and group criticism. Each man had opportunity to preach and to hear the constructive suggestions of his brethren for his own improvement. Guidance in the use of the voice was offered, and suggestions in posture and gesture.

Our sense of a common purpose was established, and our friendship rapidly developed, through the daily sharing of chapel services, meals, and intimate conversation. One is convinced that every man went home girded with new strength, to thank God for the friendliness of the College Staff and for the genial yet searching comradeship of our leader, Dr. Block.

W. M. B.

THE HOLY SPIRIT AND PRESENT-DAY PREACHING

"They were all with one accord in one place." So reads the record of the Evangelist Saint Luke as he tells the story of those early followers of Our Lord waiting for "the promise of the Father." The same might be said of a small group of men, clergy of the Church, who gathered together in the College of Preachers, late in April. They were met together for one specific purpose, namely, to consider preaching in the light of the Holy Spirit. Every effort was directed toward this end. The conference proved to be an experience intellectually and spiritually satisfying to every man in attendance.

Professor Charles W. Lowry, Jr., of the Virginia Theological School, Alexandria, Virginia, was the leader, ably assisted by the Reverend Harold S. Olafson, D.D., rector of St. Paul's Church, Flatbush, Brooklyn, New York.

The theological aspects of "Whitsuntide Preaching" were covered by Doctor Lowry in a series of stirring lectures on "The Holy Spirit." The members of the conference were led to explore the Christian doctrine of the Holy Spirit. The exploration led to three familiar scenes: God, Grace, and the Church, and the relationship of each to the Holy Spirit. The evening sessions were led by Dr. Olafson, who, in remarkably clear fashion, presented the practical aspects of the morning theological discourses, showing how the subject of the Holy Spirit is definitely related to our preaching and our work.

Each day, two sermons were preached in the College Chapel of St. Augustine by members of the conference. These sermons later were subjected to frank, honest, searching criticism. For after all, this is the great purpose for which the College was

founded—to produce better preachers and better preaching in the Episcopal Church. We are reminded of Bishop Freeman's words, uttered at the dedication ceremonies: "A school of the prophets, a place of renewal and refreshment for Christ's ambassadors and evangelists, a building whose ample halls speak of quiet and repose, have we here. The 'shadow of a great rock in a weary land' must this be, to those who are seeking for that serenity of mind that issues in fullness and richness of utterance."

All that the Bishop of Washington said back in 1929, we have found to be true. At the College of Preachers we discovered and appropriated for our-

selves not mere clarity of thought and utterance in preaching *about* the Spirit, but that which is far more essential; preaching and walking *in* the Spirit.

It would be difficult to speak about mountain peaks in this great conference on "Whitsuntide Preaching," for it seemed as though we were living the entire period on the mountain top. We found renewal and refreshment for our minds and for our souls. And as we returned to our various fields of endeavor, we could hear again and again the words of the great Apostle Paul, "You who have the Spirit, walk in the Spirit."

F. L. G.

SERMON CRITICISM IN RHODE ISLAND

Two years ago a group of the younger clergy of Rhode Island gathered around Canon Bernard Iddings Bell for mutual criticism and advice in the delivery of sermons. Once a month they gather in one or another of their respective churches where two of them deliver the sermons preached in their own pulpits the day previously. After adjourning to the parish rooms the rest of the group criticize the sermon.

There is an agreement that it shall be the sermon that the preacher had delivered the previous day. This precludes any man going to the barrel to pick out one that he thinks might the more strongly appeal to his brethren. It means that the group listen to that which his congregation have to listen to.

In the criticism the members of the group are as searching as the groups that gather at the College of Preachers. In order to aid in criticising the sermon a year ago the following schedule of points to be considered was drawn up, and has recently been revised:

I. *Of the Preacher.*

Could you hear him?

Did he speak as one under a spiritual compulsion?

Was he dignified, and yet without pomposity?

Did he exhibit distracting mannerisms that drew undue attention to himself?

Did he have a necessary "sense of theatre"?

Did he seem to like us all?

II. *Of the Sermon.*

Did it exhibit a supreme concern for God?

Had it a note of dignified and sure authority?

Did it teach the mind of the Church, or merely the peculiar tenets of the preacher?

Did it show a true concern for people?

Did it fill any real need of the actual congregation?

Had it unity of thought and mood?

Was the outline perfectly clear and coherent?

Was there too much material, or too little?

Was the use of illustrations good?

Did it follow sound pedagogy, moving from contact (*placere*) to instruction (*docere*) to results (*movere*)?

Had it distinction of style?
Did it begin and end incisively?
Was it a bore?

Each session lasts about two hours. In addition to criticism of sermons, members of the group have received guidance from Canon Bell in planning their sermons for the year. In personal consultation plans for preaching

have been criticised and suggestions made.

Gathering in this way for friendly criticism and help the members find that they are bound together with a sense of fellowship in their work of presenting the Gospel to our troubled world.

R. S. H.

PREACHING THE PSALMS

It was a fortunate group of men who assembled at the College of Preachers on January 25th. To one who has never been there before, there is a benediction and inspiration waiting.

The Reverend Cuthbert A. Simpson of the Old Testament Department of the General Seminary, who conducted the course, made many of us appreciate the Psalms as material for preaching and also as great devotional and helpful experiences of very living men. Dr. Simpson took the daily meditations and very appropriately used Old Testament subject matter. Especially inspiring was the picture he drew for us from the stirring words of the prophet Isaiah in the sixth chapter of his book: "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple."

Recommended as reading on the course was "The Psalter in Life, Worship and History," by Adam C. Welch and "The Psalms for Modern Life"—interpreted with drawings by Arthur Wragg with an introduction by H. R. L. Sheppard. The illustrations in the last named book are most "shocking" and thought provoking. It would be well if many who read the Psalms nonchalantly year in and year out could be somehow shaken into a realization that they are not just pretty words but records of deep personal religious experiences and have applications to so called modern problems which are only the same old ones in different dress—"Nature as a Manifestation of God," "God Revealing Himself in History,"

and "God Revealing Himself in Worship."

Other books worth reading along this line are "Liturgy and Society," by A. G. Hebert and "Old Testament, A Re-interpretation," by Stanley A. Cook.

Certainly the discussion groups after the lectures are a most helpful part of the varied and intensive life at the College. Consider the material in such topics as "God's Control of Events"; "What is meant by Revelation"; "Meaning and Significance of Messianism Today"; "When You Preach about Mercy What Do You Mean?"; "When You Preach about Forgiveness Have You Implied That God Has Changed His Attitude Toward the Sinner?"; and "In Dealing with a Moral Problem—by What Standard Do You Make Your Decision?"

Sermon criticism twice a day is, I am sure, a very neat type of psychoanalysis. We react to our own weaknesses, aspirations, or accomplishments in a most astonishing manner. Criticism is a double edged sword—fearfully and wonderfully made—an instrument to be most carefully handled by the uninitiate.

The evening sessions in the comfortable atmosphere of the common room on "Sermon Construction" under the leadership of Reverend Theodore Ferris will long be remembered. He is a young man of parts who can hold spell-bound for an hour or more some twenty parsons, many of them his senior in years, at least. On a blackboard we saw sermon outlines materialize from

the most fragile and also the most explosive and sometimes seemingly prosaic texts—"He Breaketh the Cedars of Lebanon" or "The Glory of Broken Things," for example.

Mr. Ferris has an aptness and facility for illustration drawn from an obviously observing, understanding and wide range of reading—both modern and classical—which is most enviable for one of his calling. Why should the clergy fear being thought pedantic because they give to the man of affairs, the man on the street, the best fruit of their scholastic and academic and highly specialized training? I for one am convinced that our contribution should be so distinctive with the air of the study and the sanctuary that everyone hearing or seeing us should be

aware at once that we lived there simply, naturally and normally and would think it not strange, but altogether as it should be, in a man of God. Mr. Ferris exemplifies this highly desirable quality in the young cleric most admirably.

Dr. Simpson closed his lectures on the Psalms by quoting from an anonymous article which said in part:

"The Jews in poetry, like Russians in novels, are not afraid of religion. They do not approach it gingerly as we do with clumsy tiptoe. These outbursts of a semi-civilized Oriental two thousand years ago are the genuine expression of the unchanging human heart, fearing, complaining, hoping, savage, inconsistent, abject, sublime."

K. A. S.

Women's Committees Resume Their Work

By Elizabeth B. Canaday

Field Secretary of the National Cathedral Association

ALITTLE more than a year ago on April 1, 1936, the field work among Women's Committees for Washington Cathedral was undertaken by the present writer under the counselling aegis of Mrs. William Adams Brown, their National Advisory Chairman.

In the succeeding thirteen months it has been the happy privilege of the Field Secretary to report after her sojourns that the loyalty of old committees to Washington Cathedral has survived through the depression; that so-called "dead" committees where activity had gradually ceased after 1930 were in reality only sleeping; that wise and devoted chairmen were only waiting for more auspicious days to resume their leadership; and that wherever one travels in this country old friends and new will be found for Washington Cathedral.

While it has been impossible in the first year for visits to be made to all of the former chairmen throughout the country, exploratory effort has been

carried on in fifteen States and eighteen Dioceses. Fourteen meetings have been held by committees in eight major centers, and meetings are being planned by several other groups, including the one now forming in Providence, Rhode Island, under the chairmanship of Mrs. G. Maurice Congdon, and Mrs. S. Westray Battle's committee in Asheville, North Carolina.

Mrs. William Bullard is developing an executive group in Western Massachusetts looking to activity in the autumn; Mrs. R. H. Sherwood in Indianapolis is doing the same; Mrs. Irene du Pont and her Delaware committee have a large Cathedral meeting scheduled for June 1st; and the Chicago committee has asked, tentatively, for a Cathedral speaker near the first of November.

For New Hampshire, Mrs. William Schofield has scheduled a meeting to be addressed by Bishop Freeman at St. Paul's School, Concord, on June 22nd.

Another interesting event will be the garden party to be given on June 7th



POSTER DESIGN PRESENTED TO WOMEN'S COMMITTEES BY COUNTESS BERKELEY
The South Transept and "Gloria in Excelsis" Tower stand out against a brilliant blue sky. This poster is
intended to stimulate pilgrimages to Mount Saint Alban.

in Cleveland at their Lake Shore home by Mr. and Mrs. William G. Mather when Bishop Freeman and Canon Anson Phelps Stokes will be the guests of honor.

These are but a few of the events now in various stages of preparation, as reported by the chairmen and their representatives from the eighteen Women's Committees all working under the "Union of States" plan for securing funds to maintain the work and worship of Washington Cathedral.

Forty-nine of the chairmen, vice-chairmen and their executive members gathered in Washington at the time of the annual meeting of the National Cathedral Association. Their annual business luncheon was held at the home of Mrs. Anson Phelps Stokes on May 5th, the day preceding the installation of the Very Reverend Noble C. Powell.

Presiding at the meeting was Mrs. William Adams Brown, who has given the inspiration of her devoted leadership to the work of the Women's Committees since their inception. A provocative series of reports was presented at the luncheon.

From the chairman for Maine, Mrs. Kenneth C. M. Sills of Brunswick, came a delightful account of how representatives in twenty parishes cooperated in the very successful meeting at her home late in August when former Senator George Wharton Pepper was the speaker. "Everyone who helped us to plan this meeting was so pleased with the result," reported Mrs. Sills, "that there were no outside costs. The experienced operator who showed the slides said that it had been such a pleasure to hear Senator Pepper that he could not think of accepting any sort of fee, and even the undertaker who provided the chairs refused to accept the slightest financial remuneration."

Mrs. Allan Forbes, chairman for Massachusetts, told how the Boston meeting held on January 12th was developed through a small working committee. This meeting, attended by more than 250 people, was an after-

noon tea at the Chilton Club, where Bishop Freeman gave the address and the Honorable William R. Castle, President of the National Cathedral Association, showed the Cathedral slides. After the meeting, Mrs. Forbes reported, letters were mailed not only to those who had attended but also to a large list throughout the Diocese of Massachusetts. These letters contained the new booklet entitled "Cathedral Above the Potomac" which interprets the meaning of the "Union of States" plan and explains the need of the Cathedral for support from people in every State. The Boston letter was signed by Mrs. Forbes and carried the names of her sponsoring committee. In response to this letter, more than \$2,000 has been received, which places Massachusetts at the top of the list of states along with Pennsylvania as having met its quota of the total goal toward which the committees are striving.

"The Personal Letter and Its Value" was discussed by Mrs. George Wharton Pepper, who has been appointing co-chairmen throughout the State of Pennsylvania, who will each write a certain number of letters to people who, they hope, will become Cathedral friends.

Other reports were presented by Mrs. Ernest R. Adey, vice-chairman for New York; Mrs. Irene du Pont of Delaware; Mrs. William Bullard of Western Massachusetts; Mrs. S. Westray Battle of North Carolina; Mrs. Harper Sibley of Upstate New York; Mrs. Clarence Blair Mitchell of New Jersey; Mrs. Arthur McGraw of Michigan; Mrs. William Schofield of New Hampshire; and Mrs. C. Stanley Thompson, representing California, where a productive group of letters signed by Paige Montague of San Francisco has recently been sent out through Mrs. Norman Livermore. Mrs. Walter Tuckerman announced a meeting to be held at her home in Edgemoor, Maryland, on May 19th.

Other Women's Committee members in attendance at the business luncheon

were Mrs. Frederick Converse, Miss Ellen Todd, and Mrs. Shawn Kelley of Massachusetts; Mrs. Charles Warren of Washington; Miss Rebecca M. Frost, Miss Mary M. Littell, Mrs. John F. Sprague, Jr., Mrs. Charles L. Walker, and Mrs. William C. Spruance of Delaware; Mrs. R. H. Sherwood, Indiana; Mrs. Robert Garrett, honorary chairman for Maryland, accompanied by Mrs. Walter Buck and Miss Louisa McE. Fowler; Mrs. Philip Bradley of Bethesda, Maryland, and her mother, Mrs. Cabell Kinney, and Mrs. William Lyster of Washington, representing the Michigan committee; Mrs. Milton Barlow of Washington, representing Nebraska; Mrs. William T. Hildrup, Jr., Miss Winifred Harper Bonnell, Mrs. Russell Langdon, Mrs. Junius Morgan and Mrs. Townsend Phillips from New York; Mrs. William G. Mather of Cleveland; Mrs. Charles M. Lea, honorary chairman for Pennsylvania; Mrs. G. Maurice Congdon and Mrs. William Roelker, Rhode Island; Mrs. Downing Brown and guest, Mrs. J. G. M. Glessner of New Hampshire; Mrs. Frank B. Noyes and Miss Elisabeth E. Poe of Washington.

Prior to the luncheon, the committee leaders gathered in St. Mary's Chapel at the Cathedral for celebration of the Holy Communion.

Following the business session, visiting representatives made a pilgrimage to the gardens of Mr. and Mrs. Robert Woods Bliss at their Georgetown home, Dumbarton Oaks, where Mrs. Bliss received them in the conservatory.

Later in the afternoon Mrs. Alanson B. Houghton, wife of the former Ambassador to the Court of St. James, who is a member of the Cathedral Chapter, entertained the committee members, together with the Cathedral Chapter and Council and their wives at tea on the garden terrace of her Massachusetts Avenue home.

On the following day chairmen for the Women's Committees attended the annual meeting at Whitby Hall and

assisted Mrs. Brown in reporting their work to the National Cathedral Association. Present in addition to those who attended the Wednesday sessions was Mrs. Frederic W. Rhineland, chairman of the New York Committee, who reported mailings for the "Union of States" effort, as well as the regular activities of the New York group.

Mrs. Peter Arrington of North Carolina answered the roll call at Whitby Hall for her state.

Among chairmen who could not be present was Mrs. H. Edward Manville, chairman for Westchester County, New York, who, with Mr. Manville, gave a dinner at Hi-Esmaro, their Pleasantville home, on May first, honoring Bishop Freeman. Canon and Mrs. Anson Phelps Stokes were among the guests, Dr. Stokes showing Cathedral slides prior to the Bishop's address.

Both Mrs. Frank Hixon and Mrs. William Hodgkins of Chicago, co-chairmen for Illinois, who gave a luncheon at the Fortnightly Club in Chicago for Mrs. Brown in January, were prevented by illness from coming to the Washington meetings, but are expecting to resume plans soon for a large open meeting in the autumn in the interest of the Cathedral.



Wide World Photo

BISHOP FREEMAN IN ACTION

Testifying before the Senate Committee, on the proposed reorganization of the Supreme Court and the Judiciary.

World Possibilities of the Cathedral*

By Dr. John R. Mott

WE are living in a time of reaction and disillusionment, of uncertainty and confusion, of fear and suspicion. In economic and social relationships there is much unrest, bitterness and strife. On every hand there is a rising tide of ultra nationalism and of racial patriotism and prejudice. In the international sphere there are grave misunderstandings, ill will and failure to cooperate. Add to all this the rival, sinister challenges to the allegiance of men, especially the youth.

And yet I have returned this week from another world journey—a journey which has taken me these last seven months to lands of Asia, Africa and Europe—more optimistic than I have been for years. You ask me, "How can this be?" I can express it quite simply.

If I believed that all our nations, and notably our most progressive nations, had during the past eighteen years done all that we might have done to avert the aspects of the present world situation which cause us great concern; moreover, if I believed that all our churches—Protestant, Roman Catholic and Eastern Orthodox—had done in the past eighteen years all that we might have done to prevent what now so much distresses us—then I would be pessimistic; but seeing now, in the light of my recent journeys near and far, that none of our nations and none of our great Churches have done one-tenth of what we might have done and ought to have done to meet the impending perils, then I am bound to be optimistic.

Why so? Because, with you, I know Whom I have believed, and there has nothing happened in these recent tragic

and fateful years which has invalidated a single claim ever made by Jesus Christ. He has made the two most stupendous claims ever made by a leader through all the ages: One, "*I am the way, the truth, and the life,*" and two, when He had but a few score of genuine disciples He looked down the ages and said, "*I, if I be lifted up, will draw all men unto Me.*"

This lends supreme significance to this project which I insist on calling our National Cathedral. Woodrow Wilson, enshrined forever in this Cathedral, as well as in the grateful memory of mankind, one day speaking to us of a certain Christian movement remarked that the thing which caused him most wonder was how little the leaders of that movement seemed to realize its possibilities. I would venture to make the same comment regarding this Cathedral. How little we realize its possibilities. What limit can we place upon its possibilities? Surely no limit as we think of its objectives. It is to stand here in this commanding place through all the ages to make the pure Christian faith central, visible, audible, vital, commanding and contagious. It is to make this witness united, universal, ecumenical. Surely there can be no limit in such purpose and testimony.

Nor do we see a limit as we think of the location of the Cathedral. Here it stands at the Capital of the greatest of the democracies of the world, of the most cosmopolitan nation, of the land with fewest handicaps and entanglements, of the land with illimitable latent resources. What a strategic position! The place to bring power to bear is where power can be most widely and most advantageously distributed.

As we remind ourselves of the moment in the life of the world when this great Christian undertaking is being

*Closing address delivered at the annual meeting of the National Cathedral Association. Dr. Mott is a member of the Council of Washington Cathedral.

projected, does it suggest any limitation? Surely not. When has there been a time when such a compelling witness was more urgently needed? How true it is that old things are passing away and that all things may become new. People looking back upon this time of epoch-making trouble, testing and change will, I am persuaded, regard it as one of the most creative periods in the life of mankind.

*"The work which centuries might
have done
Must crowd the hour of setting
sun."*

All this reminds me that there is no limit to the possibilities of Washington Cathedral as we think of the challenges which are being made to the very citadel and foundations of the Christian faith and program. It is not a mere coincidence that without collusion the forces of Christendom have entered upon a series of seven ecumenical conferences.

I have just returned from the first in the series—the World's Conference of the Y. M. C. A., held at Myson, India, attended by youth and leaders of youth from thirty-six nations. It has brought about a wonderful unity and has afforded an authentic lead for Christian movements on behalf of the young men and boys of the world.

The second of these world Christian gatherings is the World Conference on Church, Community and State to be held at Oxford next July, under the presidency of the Archbishop of Canterbury. In it some 800 leaders of the Churches of the world, on the basis of the studies of leading thinkers during the last two years, will seek to arrive at a common mind on the major issues confronting the Christian forces and on the next steps to be taken by us unitedly to meet them.

The third gathering of such great significance will be the World Conference on Faith and Order to be held next August in Edinburgh. This will advance, let us hope, by a great stage the work initiated by one hundred dif-

ferent Church bodies at Lausanne a decade ago.

In the summer of 1938 in Japan will be held the world gathering of the Christian students of the various nations under the auspices of the World's Student Christian Federation—a gathering of largest possibilities for the leadership of the Christian forces of the coming day.

In the autumn of 1938 at Hangehow, China, will be held the World Consultation of the International Missionary Council, the lineal successor to the great creative meetings in Edinburgh in 1910 and at Jerusalem in 1928. Here for the first time in the history of Christianity there will come together in equal numbers the leaders of the Younger Churches of Asia, Africa and Latin America and of the Older Churches of Europe, North America and Australia to unite on a common program for the fateful period that lies ahead.

The World's Young Women's Christian Association will hold, in the same autumn, also in China, one of the most notable world gatherings in the interest of the welfare of women.

The last of this significant series will be a world conclave of all Christian youth movements to be held in Europe in the year 1939.

What does all this world-wide and varied initiative and action signify? It signifies that for which this great Cathedral will increasingly stand. It signifies as nothing else can world-wide common interest of discerning Christians in the critical and emergent issues confronting Christendom. Even more it signifies common concern or solicitude. Far more important it is convincing evidence of world-wide recognition of certain great, even overwhelming, common issues which can never be met except unitedly.

Above all, therefore, it indicates a world-wide desire and set purpose on the part of the Christians and of the Christian forces to draw together in ever closer understanding, fellowship and unity.

Incunabula in Washington Cathedral Library

By Thomas M. Spaulding

THE Library of Congress, with nearly five thousand books printed in the fifteenth century, has one of the great incunabula collections of the United States, and indeed of the world, the crowning glory, of course, being its perfect copy of the Gutenberg Bible, printed on vellum. So it is a little odd and very fortunate that none of the three incunabula belonging to the Washington Cathedral Library is to be found in the Library of Congress. In this small feature, as in several others, the two libraries supplement and do not duplicate each other's resources.

The oldest of the Cathedral Library's incunabula is a copy of the *Rationale Divinorum Officiorum* printed at Nuremberg by Koberger in 1481. (Hain 6485.) The *Rationale* was written in 1286 by Guillaume Duranti,—or Gulielmus Durandus in the Latin form of the name,—Bishop of Mende in the south of France. It is a complete encyclopedia of the laws, ceremonies and customs of the mediaeval Church. Naturally a work of such utility was put into type soon after the invention of printing and it has appeared in numerous editions. Koberger, the printer of our copy, is best known as the publisher of Hartmann Schedel's famous *Nuremberg Chronicle*, a history of the world from the creation, which appeared in 1493 with some two thousand illustrations by two excellent artists. The beauty of the woodcuts commands our admiration. Our faith in their accuracy is shaken, however, when we note how like one mediaeval city seems to another, and it is totally destroyed when we discover that Hebrew prophets and Roman emperors are apparently twins. But Koberger was only following the custom of his time when he economized on his woodcuts. About six hundred sufficed. The cuts of cities were not

grievously overworked, but each portrait served, on an average, for six individuals.

Next comes a copy of St. Jerome's letters published at Venice in 1490. (Hain 1560.) The printer was Bernardinus Benalius, whose business career began at least as early as 1483 and lasted until at least 1524. Sometimes he worked alone and sometimes in partnership with others. The value of the book for the study of the early history of the Church is evident.

Last is St. Augustine's *Expositio evangelii secundum Iohannem*,—a commentary on the Gospel according to St. John. (Hain 1982.) It was printed by Amerbach at Basel, then reckoned as a German city but now in Switzerland. Amerbach is a name of importance in the early history of printing and it is a satisfaction to us to have one of his works as a specimen of book production. The date of its printing is not given in the book itself but was certainly no later than 1491.

Even when the Cathedral Library has ample funds, as we hope that it may some day, these fifteenth century books are too expensive for us to buy except in the rarest cases. So it is most gratifying when friends of the Cathedral remember it with gifts of books like these, which add so greatly to the distinction of a library.

New Librarian Appointed

Mrs. Geraldine Carlisle has been duly elected by the Chapter, on nomination of the Council's Committee on the Cathedral Library, to succeed Canon Joseph Fletcher as Librarian. She has had long experience in the Army Library service, retiring last year because of reaching the legal age limit for active work. Her last position with the Government was at

the Air Corps Tactical School, Maxwell Field, Alabama, where she rendered efficient service, and was actively connected with St. John's Parish in Montgomery.

She has taken up her work at the Library most effectively. All the books in the Janin Memorial Room have been catalogued as well as all the Janin books in the stacks below. She has also started the cataloguing of some six or seven thousand books on theology, church history, etc., in the General Cathedral Library, which

have remained uncatalogued up to the present.

The total number of books in the Cathedral Library is about thirty thousand volumes. The Library of All Hallows Guild, being books on gardens and gardening, has recently been transferred to the Cathedral Library, which is constantly receiving gifts, the latest being a collection of approximately a thousand books from the library of the late Bishop Alexander Mackay-Smith, a gift of his daughters.



CATHEDRAL CHRONICLES

Recent Progress Reports from Temples at
Home and Abroad

As a feature of "National Poetry Week" which opened on May 23rd, a prize was offered by Miss Anita Browne for the best poem of any length written on "Lincoln at Prayer," the statue presented to Washington Cathedral by Mrs. William T. Hildrup, Jr., of New York City. The statue was created by her late brother, Herbert Spencer Houck of Harrisburg, Pennsylvania.

The contest was scheduled to close on May 28th with names of the winners to be made public by Miss Browne from National Poetry Center, Rockefeller Plaza, in New York City.

Announcement of the contest with a striking picture of the statue appeared in the *Christian Science Monitor* on May 20th.

* *

Approximately 5,000 people assembled in the virtually completed Nave of the Cathedral of St. John the Divine in New York City on the afternoon of May 11th to hear a performance of "Passion According to St. Matthew," by Johann Sebastian Bach, under the

direction of Albert Stoessel. This great choral work which has been called "the deepest and most moving expression of devotional feeling in the whole of musical literature" was rendered by the chorus and orchestra of the Oratorio Society of New York and a group of soloists.

Writing in the *New York Times*, Mr. Olin Downes said: "Thus the revealing of another part of what will be when completed the greatest Gothic Cathedral in the world was signaled, not by sermon or ritual, save the universal ritual and sermon of Bach's art."

This music was first heard more than two hundred years ago on Good Friday of 1729 at St. Thomas' Church in Leipzig.

* *

Two photographs of the Cottage Herb Garden in Washington Cathedral Close were published in the April issue of *Good Housekeeping* to illustrate an article on "Herbs," by Byron MacFadyen. "These little herbs in their

fascinating pots have travelled far and wide with pilgrims to many American home garden plots," writes the author. "It stirs the imagination to know that these herbs are doing their bit in making America herb-conscious."

+ +

Among interesting bequests to Washington Cathedral announced by Mr. C. F. R. Ogilby, Secretary of the Cathedral Chapter, are the following:

From the estate of Charles C. Glover—\$25,000 for the Cathedral endowment fund, the income to be used for such purposes as the Board of Trustees shall determine.

From the estate of Sarah S. Wood—securities, real estate and cash to the approximate present market value of \$50,000. This gift is to provide an endowment known as "Bishop Clagett Memorial Fund," given by his great grandson, Samuel Maddox, for the education of young men in the ministry in the Diocese of Washington. If in any year no need is found for such purposes, then the income may be used for the education of children of clergymen.

From the estate of Mrs. Bessie Ramsey Rogers—payment of \$500 on account of an undesignated legacy of \$1,000.

From the estate of Mrs. Jennie M. Sheridan of Baltimore—\$200 in mem-

ory of Herbert Sheridan "for the use of the building fund."

From the estate of Neilson Winthrop—a bequest of \$500.

Mrs. Hicks Arnold of New York City has made a generous gift to Washington Cathedral of certain securities which, when sold, provide \$1,080.26, "for building or any other necessary purpose."

+ +

A new frontal for the Altar of the Cathedral Church of St. Paul in Erie, Pa., was recently presented by Clair G. Irish, a vestryman of the American Pro-Cathedral of the Holy Trinity in Paris and one-time member of the Chapter of St. Paul's Cathedral, in memory of his mother, Adelaide Sherman Irish. The frontal is made of linen and lace skillfully designed and cunningly wrought in the Italian city of Sorrento.

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In commemoration of the twentieth anniversary of the Very Reverend E. B. Woodruff as Dean of Calvary Cathedral in Sioux Falls, S. D., two seven-branch candlesticks were presented and placed on the Altar and two elaborate hymn boards put in place, each bearing the inscription: "In Gratitude to God for 20 Years' Faithful Service of Edwin Blanchard Woodruff, Dean. Given by the Parish, March 4, 1937."

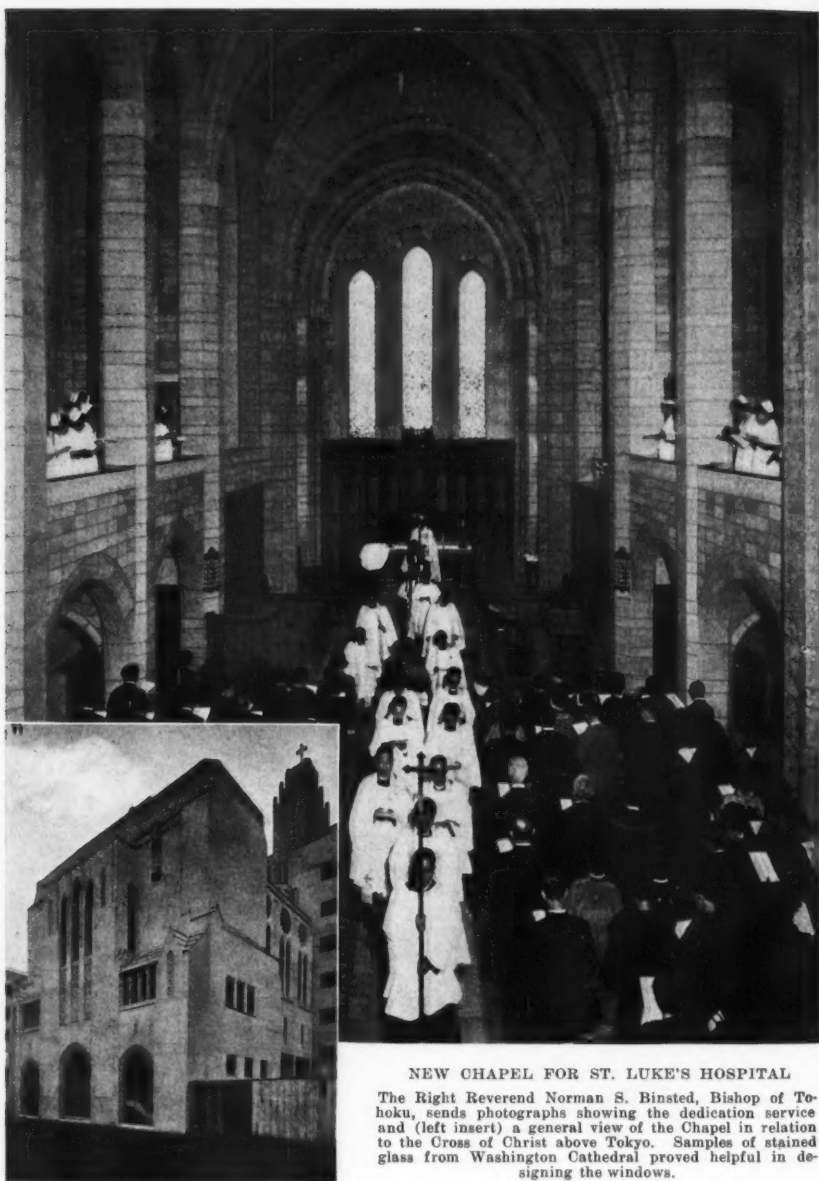
CATHEDRAL SLIDES BRING A SPIRITUAL BLESSING

"While the slides* were in my keeping, I showed them not only at the Woman's Club, but also at a meeting of a Garden Circle in my home, and at an evening's gathering of the officers of the Federated Circles in the president's home, and a number of times to small groups of interested people. No financial appeal was made but friends were gained and many promised to visit the Cathedral next summer. All received a spiritual blessing through contemplation of the beauty of the architecture and the glory of the gardens.

"*Holland's Magazine* accepted the article which I wrote, and this will reach thousands of readers in the South. Please believe that the reading of *THE CATHEDRAL AGE* for six years and a number of visits to Mount Saint Alban have stirred me with the desire to tell others about the 'House of Worship for all people,' and that I humbly offer this as my contribution."

MRS. FRED B. NOBLE,
Jacksonville, Florida.

*For information on Washington Cathedral lectures, please write to the Editor of *THE CATHEDRAL AGE*, Mount Saint Alban, D. C.



NEW CHAPEL FOR ST. LUKE'S HOSPITAL

The Right Reverend Norman S. Binsted, Bishop of Tohoku, sends photographs showing the dedication service and (left insert) a general view of the Chapel in relation to the Cross of Christ above Tokyo. Samples of stained glass from Washington Cathedral proved helpful in designing the windows.

Through the courtesy of radio station WLBZ in Bangor, Maine, a ten-minute address written by the editor of THE CATHEDRAL AGE on "The Cathedral in the Nation's Capital" was broadcast, recently, by Mrs. William V. Pratt, wife of the former Chief of Naval Operations of the United States Navy. The radio feature was made possible with the assistance of Mrs. Sumner Pattee, of Belfast, Maine, representing the state chapter of the Daughters of the American Revolution.

Mrs. Pratt's remarks called attention of the public to the beautiful lantern slides of Washington Cathedral and its Gardens which were shown in Belfast on the evening of December 10th under the auspices of the John Cochran Chapter of the D.A.R.

Copies of the radio address will be made available to members of the National Cathedral Association in Maine and to friends of the Cathedral in other states who may wish to adapt this information for broadcasting over other stations.

* *

The German Ambassador to England and Frau von Ribbentrop attended the recent Mayoral service at Durham Cathedral. Herr von Ribbentrop walked with Lady Londonderry, wife of the Mayor of Durham, Lord and Lady Durham, Lord and Lady Castle-reagh and others in the procession. At the close of the service, the organist played the British and German national anthems.

OFFERING FROM SAGAMORE HILL

In a personal note to Mrs. Frederic W. Rhinelander, daughter of the first Bishop of Washington, Mrs. Theodore Roosevelt, widow of the President of the United States, writes as follows: "This little check [for Washington Cathedral] goes to you as an excuse for a message of affection. I wish I could finish the whole great work in memory of your dear father."

Signed: Edith K. Roosevelt.

At the request of the Appeal Committee of Winchester Cathedral, presided over by Lord Templemore, the Dean and Chapter have prepared a report on the work done in connection with the heating and lighting of the Cathedral, together with a summary statement of account and a full list of donations. The report states that the more urgent part of the task of installing electricity has been dealt with and the escape of gas removed; and the heating installation, which is a low-pressure hot water radiator system, has proved a great success.

As a result of the heating installation it has been possible to remove the temporary hut for coke on the north side of the Presbytery, and to restore this part of the churchyard, known as the Paradise, to an appearance of seemliness and beauty. At the same time a small building at the western end of Colebrook Street was purchased as a store for the extra benches which used to be kept in the triforium of the North Transept. The cost of the work has come to more than £12,000, and £1,000 is still needed to clear the fund of debt.

A WORD FROM THE EDITOR

To complete the bound volumes of "The Cathedral Age" for permanent record in the Cathedral Library and the Library of the College of Preachers, a dozen copies of each of the following issues are urgently needed:

Michaelmas Issue,	1926
Christmas	" 1926
Easter	" 1930
Midsummer	" 1930
Christmas	" 1930

Will any members of the National Cathedral Association who have extra copies of these five numbers in their possession please send them to the Editor's office, Mount Saint Alban, Washington, D. C.?

Copies of the eighth edition of "Washington Cathedral Guide Book," which has just come from the press, will be offered in exchange for the issues of the magazine required to complete the files. The co-operation of readers of "The Cathedral Age" in this plan will be deeply appreciated.



Photo by A. F. Doley

STANDING BEFORE THE HIGH ALTAR AND REREDOS IN WINCHESTER CATHEDRAL. One is reminded of the "Ter Sanctus" Reredos nearing completion in the Cathedral in the Capital of the United States. Angelo Lualdi, sculptor in Cambridge, Mass., will soon begin carving the last figure which shows Christ Reigning in Majesty on His Throne.

CATHEDRALS STAND FOR THE MAJESTY OF GOD

By Emie Sutton Day

One reason why I believe in Cathedrals is because I think that they stand for the majesty of God. "The heavens declare the glory of God and the firmament sheweth His handy-work."

When you enter a Cathedral you immediately lower your voice and instinctively you know because you feel so strangely the spiritual presence of God.

Monuments are erected to commemorate the valor of brave men, museums are built to house works of art, magnificent banks and commercial buildings are erected, but it is from churches and Cathedrals that the inspiration for many noble deeds and great sacrifices come.

"The Church's one foundation is Jesus Christ Our Lord." If we take that line literally could there be any building more suitable in the Capital of our Nation than the great Cathedral on Mount Saint Alban, wherein are altars whence prayers rise for our own spiritual needs and for the spiritual enrichment of our Nation?

Many come here who are far from home, often disappointed and afraid, and find comfort and peace in the quietness and beauty of the little chapels.

+ +

Dr. Thomas L. Rust, one of the leading dentists of Washington and an active Churchman, who died on April 20th, left the residue of his estate for a memorial in Washington Cathedral to his father and mother, David Newton and Mary Locke Rust. It is expected that at least approximately \$90,000 will be available for this memorial purpose.

Form of Testamentary Disposition

PERSONAL PROPERTY

I give and bequeath to the Protestant Episcopal Cathedral Foundation of the District of Columbia, a body corporate, the sum of _____ dollars.

REAL ESTATE

I give and devise to the Protestant Episcopal Cathedral Foundation of the District of Columbia, a body corporate, and its successors, forever _____

In the District of Columbia and in most of the States, a will bequeathing personal property or devising real estate should be signed by the testator and attested and subscribed in his presence by at least two credible witnesses. In a few states three witnesses are required.

For additional information about bequests to the Cathedral Foundation please write to the Dean of Washington, Mount Saint Alban, Washington, D. C.

A memorial service was held at Christ Church Cathedral in Springfield, Mass., for Bishop Thomas Frederick Davies, on the twenty-fifth anniversary of his consecration. The Cathedral was thronged with parishioners and friends of the late Bishop and a large number of the clergy were present. The address was delivered by the Reverend Dr. John H. Nolan, a close personal friend of Bishop Davies.

* *

A special "Service of Dedication" conducted by the Dean was held in Liverpool Cathedral a few weeks ago when the choirs and people of seventeen Liverpool churches attended.

* *

The annual festival service of the King's Messengers of the Diocese of London was held in St. Paul's Cathedral in October with the Dean of Johannesburg as preacher. The service ended with a great procession 'round the Cathedral in which Guide and Scout colors and the banners of the different King's Messengers branches and Sunday Schools were featured.

* *

The twenty-fifth anniversary of the first service held in the present Cathedral building of St. John's-in-the-Wilderness in Denver, was celebrated on All Saints' Day with the institution of the Very Reverend Paul Roberts as Dean. The service of institution was conducted by the Bishop of Colorado. C. H. Hanington, for many years the senior warden, handed the keys of the Cathedral to the new Dean.

At the annual meeting of the Friends of Hereford Cathedral, L. B. Lee, the Honorable Treasurer, announced plans to reestablish the four chapels in the East Transept. The Transepts, denuded of their chapels and altars after the Reformation through neglect and destruction of this part of the building, have been used for ancient tombs and monuments from other parts of the Cathedral. Norman capitals and coffin slabs were ranged against the walls.

It is proposed to complete work on the four chapels, at a cost of not less than £1,000 each, in one of which the old standards and memorials of the Herefordshire Regiment will be collected.

* *

The bell frames in Wakefield Cathedral belfry having suffered through the activities of the death watch beetle, the Provost of Wakefield has announced that the old oak frames are to be replaced by steel frames and the twelve bells recast, at a cost of about £1,500. He is issuing an appeal for funds, in the hope that the work will be completed in time for the jubilee celebration of the Cathedral and the Diocese next year.

ENRICHING A GREAT LIBRARY

The Library,
New College, Edinburgh
January 27, 1937

I greatly appreciate, along with my colleagues, your very kind and generous decision to continue sending *THE CATHEDRAL AGE*. It is a real and profitable pleasure to peruse it—so beautifully produced and skillfully edited. It will enrich the contents of the Art and Architecture section of our great Library—a section in which I am specially interested.

With all good wishes for the progress of your truly "glorious undertaking" in 1937.

Yours sincerely,
(Rev. Dr.) A. MITCHELL HUNTER.

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No ancient church in England can have seen more changes than the Church of St. Mary Overie in Southwark. First it was ruled by a body of nuns; in the ninth century it became the church of a College of Priests; and after the Norman Conquest it was taken over by the Augustinian Canons who remained in Southwark until the Reformation.

King James I sold the church to the parishioners who elected their own chaplains. Late in the nineteenth century the patronage was transferred to the Bishop and the parish was administered by a rector rather than by preaching chaplains. The old parish church became the Cathedral of the new Diocese of Southwark in 1905, when the bishop became the dean and the rector of the parish a member of the Chapter.

* *

It is announced that part of the commemoration of His Late Majesty King George V in Uganda is to consist of a memorial in Namirembe Cathedral.

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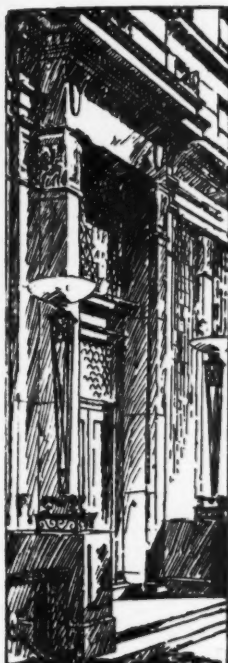
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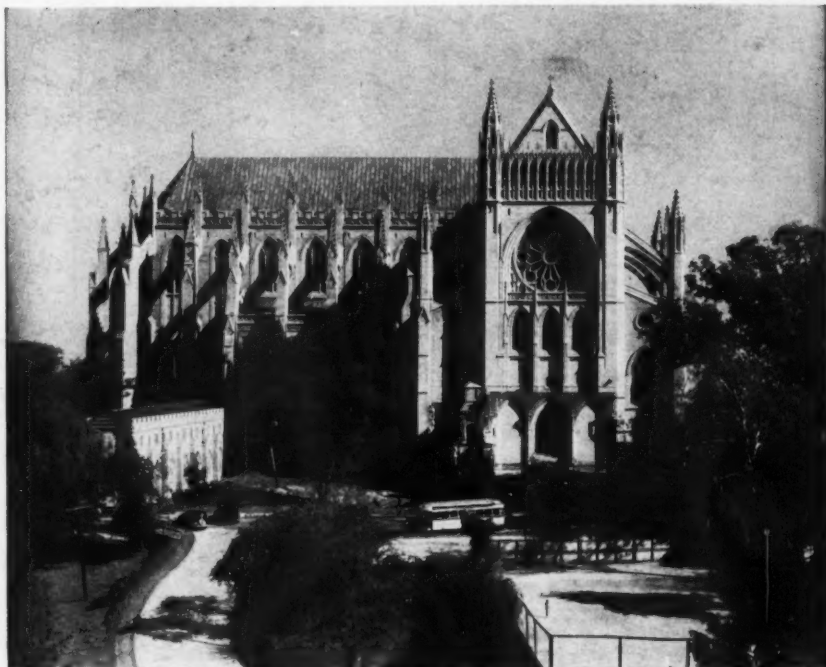
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A GENERAL VIEW OF WASHINGTON CATHEDRAL FROM THE NORTH

Showing the Apse or Sanctuary, the Great Choir and North Transept, and the Meredith Howland Pyne Memorial Cloister below the buttresses of the Sanctuary.

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